THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

The Land of Joy.

"The inhabitants of this country, (Zinge,) are never afflicted with sadness or melancholy."—*Notes to Lalla Rookh.*

BEAR me to that blest place,
That home of cheerful hearts, and tearless eyes,
Whereon no shadow lies,
And where no sorrow leaves its wonted trace.

This is a land of care;
Tears dim the eye, and cheeks are early pale;
Grief is on every gale:
But that bright shore—have they no sorrow there?

Do they not mourn the dead?
Do not the lovely pass like ours away?
Do they not weep by day,
And through the night toss on a sleepless bed?

Do they not part for years,
As we do, from the beings loved the best?
And can they, do they rest,
With no vain wishes, no dark bitter fears?

Are they not call'd to keep
Long, weary vigils by the couch of pain?
Have they ne'er watch'd in vain,
For the awakening from that dreamless sleep?

O, are they so much blest!
While here we combat with unending care?
O bear me, bear me there;
Give me in that bright land, a home, a rest.

Imaginary spot!
There cannot be on *earth* such place of peace,
Where joys do but increase,
Where cares, and tears, and sorrows enter not.

Be still, then, panting heart;
Forbear thy longing for such blest abode;
And struggle on, till GOD,
Shall bid thee to a *better rest* depart. M.

THE CHURCHMAN.

POETRY is unlike all things human. It is divine. It is the *immediate* gift of GOD. It is neither originated by human art nor improved by human culture. If a great poet lives in the nineteenth century, he is great not in consequence of the refinements of the age, but in spite of them. The best of sacred poetry is found in the book of Job—the most ancient production on earth. The best of profane poetry is preserved in a few fragments of works which have perished through the lapse of time, and whose origin is lost in antiquity. Poetry is inspiration: may we not say so unblamed by the theologian? for TRUTH is the test of poetry, and the loftiest poetry is found in the volume of Truth. Nay, we might say that all the poetry on earth is contained in the Bible—not meaning thereby that no poets have lived and written independently of the Bible, but that all the essence of profane poetry, all its ennobling truth and sentiment, had been long before "clothed upon" with a more spiritual body—with simpler words and more expressive images. Poetry is inspiration. All the wealth of nature—the vast and the beautiful, the fleeting and the immortal, the flower of the field and the solitude of the desert, the boundless skies and the fathomless ocean, are its manifestations, its embodyings. Words are but the medium by which it reveals itself to earth. It has nothing human but words, and in words must it look for all the aid that art can give it. What then can art do for the poet? It cannot originate his conceptions: it cannot give them vigor or freshness. It can only give him the means of being understood by men. Poets themselves have been the same in all ages, and all countries: the same in kind though differing in the degree and extent of their gifts. But the real difference effected by nature is probably less than the apparent difference caused by language. Art has done much for language. Scott and Wordsworth may not be greater poets than Gower and Chaucer, but the movements of the former are light and graceful, while those of the latter are impeded by their unwieldy and cumbersome armor. Hence chiefly the superiority—we would rather say the greater popularity—of the Greek and Italian poets. They had a happier medium of thought, which made their thoughts more easily and more extensively known. But poetry itself is neither Greek nor Italian. It is the property of all times and places. Climate, and scenery, and language, as they help to express poetry, so they may exert a sort of reflex influence—a feeble influence at best—in refining it. But they can never create it. Nor can all the poets of the past make a poet of the present. In this too poetry bespeaks its origin in the Infinite, the Eternal, the Immutable. Unlike a thing of art it is incapable of advancement. The poet of the present generation—if there be one—is rather enfeebled than strengthened by his predecessors. His conceptions are original, but his expressions—not his words only, but his imagery and all the embodyings of his thought—are in danger of being second hand. He kindles his flame at the altar of Homer or Shakspeare, instead of kindling it as they did at the altar of nature. Nothing then, either in nature or in art—neither the beautiful and the sublime, nor even poetry itself, can create poetry. It is the immediate gift of GOD.

But whither does all this tend? Really, we must take time to consider. We were thinking of a passage in Job, which we had actually written at the head of the article, but have just erased it for two reasons; first, because it would seem like the text of a sermon, and so frighten away many of our—shall we say clerical?—readers; and, secondly, because we had written so much without saying a word about it. But here it is:

> "Man that is born of a woman hath but a short time to live and is full of misery. He cometh up and is cut down like a flower; he fleeth, as it were, a shadow, and never continueth in one stay."

Is there a passage in the whole range of literature which contains such solemn truth, expressed in so affecting and natural images, in so few and simple words? Beats there a heart in Christian land, in whose holiest, deepest recess it is not buried—connected with the most stirring associations, impressed with the most awful lessons? In the bosom of Churchmen, at least, it is consecrated, and the repetition of it throngs the soul with sad remembrances. From childhood we have heard it uttered over the open grave and amid the livery of wo. When the fountains of sympathy were gushing over, in our infant reachings toward immortality, when first we were unconsciously essaying to fathom our hidden destinies, or resolve the mysteries of our being, the intonations of a loved and reverend voice mingling with the wailings of grief, and the minute strokes of death have sunk into the heart and buried there the words, "Man that is born of a woman hath but a short time to live and is full of misery. ' He cometh up and is cut down like a flower; he fleeth, as it were, a shadow, and never continueth in one stay." And how often since have the same words, fraught with new emphasis, and stored with the griefs of former years, again reclaimed us to the solemnizing sense of the sorrowfulness of life—of the instability and evanescence of earthly joys and hopes. This, by-the-by, is one of the many and endearing excellencies of a liturgy. The trials of life become indissolubly connected with revelations of truth, striking for their peculiar force and beauty, and interwoven, by frequent repetition, with the very fibres of the soul. The variety of extempore devotion passes off in general impressions, but fails in engraving some definite truth in indelible characters on the heart. Who that has been brought up in the bosom of the Church but owns this debt of obligation to her Liturgy? What general lessons have done so much to impress us with the vivid and habitual apprehension of the Judgment as the words—never to be obliterated—in which we have prayed, in infancy and manhood, for the "lively remembrance of that great day, in which we must give a strict account of our thoughts, words and actions?" What vague impressions could do so much to form the youthful mind to an ingenuous fear of GOD and fearlessness of man, as the specific resolution, daily recurring and gently insinuating itself into the soul, that "the dread of the judgments, and the grateful sense of the goodness of GOD, may make us both afraid and ashamed to offend him?" We will not apologize for this momentary digression, for it is one which *our* readers, we are sure, will forgive.

We are slow in reaching the point for which we took the pen in hand: but as we aim at nothing more than occupying the mind of the reader, for a few moments, with a series—connected or disjointed, as it may happen—of serious but, we hope, pleasing reflections, we shall trust to his indulgence to manage the matter in our own way. We were struck with a coincidence between this passage of Job, and a fragment in the Greek Anthology. But first we must ask attention to the impressive translation of the verses in Job as it stands in the book of psalms used in the Church of Scotland, whence it has found its way into our own selection.

Few are thy days, and full of wo,
O man, of woman born!
Thy doom is written: "Dust thou art,
To dust thou shalt return!"

Behold the emblem of thy state
In flowers that bloom and die,
Or in the shadow's fleeting form
That mocks the gazer's eye.

Determined are the days that fly
Successive o'er thy head;
The number'd hour is on the wing
That lays thee with the dead.

Great GOD! afflict not, in thy wrath,
The short allotted span,
That bounds the few and weary days
Of pilgrimage to man.

Mr. Hay, we are told, by a writer in Blackwood, had these verses in his mind when he wrote his beautiful translation of Mimnermus. We give the translation, supposing the reader may like to compare it with the hymn. At least he will be touched with its "scriptural simplicity."

Oh! man is like the leaves of spring—
The time of many flowers,
When all at once the glowing sun
A brighter lustre pours.

Like them, youth's passing flowers delight
This child even of a day,
Whom Heaven through good and ill hath left
Darkling to grope his way.

The Fates grim-louring near him stand,
Whose life is but a breath;
One points to peevish, cheerless age,
And one to gloomy death.

Short-lived the fruit of lusty youth!
'T is like the sunny ray,
That warms the teeming earth—and then
Full quickly fades away.

And when youth's gladsome hours have fled,
And flowers all wither'd are,
To die is better than to live,—
Yea, surely better far.

Oh! many, many are the woes
The heart of man that tear,—
Domestic sorrows, and the pangs
Which poverty must bear.

One longs for children:—childless still
This man of sorrow dies:
No child to bear him to the grave,—
No child to close his eyes.

'Mid heart-corroding, fell disease,
Another's life is spent:
Oh! lives there one, whom angry Heaven
Hath not much sorrow sent!

"The poetry of Mimnermus," says Professor Anthon, "was so sweet and harmonious, that the ancients gave him the appellation of *Ligystades*, λιγυς melodious. The very few verses," he adds, "that remain to us of this poet breathe a pleasing melancholy. He deplores in them the shortness of human life, the rapidity with which youth passes away, and the array of evils which afflict humanity." He was cotemporary with Simonides, and lived nearly 600 years before CHRIST. The classic reader will not be displeased to have the original inserted.

Ἡμεῖς δ' δια τε φυλλ φύει πολυάνθεμος ὥρη
Ἠρος δτ' ἄιψ' αὐγη – αὔξεται ἠελίου.
Τοῖς ἴκελοι, πήχυιον επὶ χρόνον ἄνθεσιν ἥβης
Τερπόμεθα, πρὸς θεῶν ειδοτες οὔτε κακὸν,
Οὔτ' ἀγαθόν. κῆρες δὲ παρεστήκασι μελαιναι.
Ἡ μὲν, ἔχουσα τελος γεραος ὀργαλεον·
Ἡδ' ἑτέρη, θανάτοιο. μίνυνθα δὲ γίγνεται ἥβης
Καρπὸς, ὅσον τ' ἐπὶ γῆν κίδναται ἠελιος.
Αὐτὰρ επην δὴ τοῦτο τέγος παραμείψεται ὥρης,
Αὐτίκα τεθνᾶναι βελτιο, ἢ βίοτος·
Πολλὰ γάρ ἐν θυμῷ κακὰ γίγνεται ἄλλοτέ τ' οἶκος
Τρυχοῦται, πενίης δ' ἔργ' ὀδυνηρὰ πελει.
Αλλος δ' αὖ παίδων επιδευεται, ὧντε μάλιστα
Ἱμείρων, κατὰ γης ἔρχεται εἰς ἀΐδην.
Αλλος νοῦσον ἔχει θυμοφθόρον· ὀυδε τις ἐστὶν
Ανθρώπων, ᾧ Ζεύς μή κακὰ πολλα διδῷ.

No reader would need Mr. Hay's declaration to discover the coincidence between the sacred and the heathen poet, not only in the general theme, but in the particular turns of thought. But the points of difference are far greater than those of resemblance. Both have a touching simplicity: but the simplicity of the one is soft and tender, that of the other solemn and majestic. The strains of both dwell on the shortness and sorrows of life: but the one is the plaintive regret of the voluptuary, whose praise it was,

> Plus *in amore* valet Mimnermi versus Homero:

the other is the awful announcement of the messenger of GOD.

But there is another point between these writers on which we are more anxious to fix attention than on their relative merits as poets. Sweetly and sorrowfully have the ethnic bards sung on the vicissitudes and brevity of human life. But they touch only melancholy chords. We seem, as we read them, to be moving stealthily among the tombs by the envious light of the moon, and we grow sick at heart, and sensations of chilliness and fearful misgivings creep over us. There is a mournful luxury in thus sympathizing with the drooping and decay of nature, and they revel in it for its own sake. The scriptural poets on the contrary aim at something beyond. They strike the same chords, but they love not their music except as a mingling element—valueless in itself—but introduced to give a richer character to the symphony. They leave us not sorrowful, but always rejoicing. They picture the gloom of decay, only to contrast it with the joy of renovation. Like the heathen poets they sadden us by dwelling on "life's falling leaf;" but unlike them they cheer us,

> "Gathering from every loss and grief
> Hope of new spring and endless home."

But this is tame language: rather let us say they change man from brute to more than angel: they lift him from earth to heaven; from nothing to Infinite; and pour the effulgence of the noonday sun over the black darkness of the tomb. Mimnermus brings us shuddering to the grave, and there leaves us shrouded in despair. But what says Job? "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me?" Hide my body in the grave; keep my soul secret with thyself; until thy wrath be past; until the doom that is written—*Dust thou art, to dust thou shalt return*—is passed on all the sons of Adam; and then "remember me," unite me to my glorified body, and receive me into thy joys for ever!

The choicest passages in the Greek and Roman classics—embracing all that is touching in sentiment, instructive in morals, or subduing in eloquence—might be thus collected, illustrated and compared with the finest specimens of the Bible. If one could bring learning and genius to the task—learning to array the stores, and genius to flash over them the light that would make them attractive—he might make a delightful volume. Other branches of the evidences of Christianity may be more convincing, more instructive, but few open to us paths more lovely and discursive. Such a comparison increases our veneration for the Bible by giving us a clearer vision of its peculiar and transcendent excellence. It shows forth the emptiness of natural religion, and the weakness of human powers. It proves to us that all the light of truth, in which man has moved, has radiated from the Sun of Righteousness, and that, without this radiance, the genius and philosophy of man had been no better than "night and nothing."

MISCELLANY.

THE TRACT SOCIETY.

THE resolutions offered by the Rev. T. S. Brittan at the late anniversary meeting in St. John's Chapel were preceded by an address, which is here given as near as can be recollected, by request of the Board of Trustees of the Protestant Episcopal Tract Society.

MR. PRESIDENT,—I frankly confess that I feel some little difficulty and embarrassment in rising to present to this meeting the motion which the Committee have entrusted to my hands. I could have wished the present occasion to be one of purely happy gratulation, unassociated with any feeling whatever of a painful kind. But the interesting report just now read, while affording cause for encouragement, presents also reasons for regret. We learn, that although during the past year no less than 41,000 tracts have been distributed, (a number far exceeding and, indeed, almost doubling the issue of any former year,) and although during the same period seven additional tracts have been adopted and stereotyped by the Society, yet that its patronage, instead of gaining proportionably, has somewhat declined,—its funds, instead of augmenting, have suffered diminution; so that there is an actual deficiency toward meeting its expenditure—a debt which it owes of some hundred dollars.

To what cause is this temporary defalcation to be attributed? Can there be any question, whether the circulation of tracts be a suitable means of extending religious knowledge to mankind? Do we need evidence that it has been approved and sanctioned by the especial blessing of the Most High? Or is it that we have become supine and indifferent to the interests of that Church, which ought to command our warmest affections, our most vigorous and persevering energies?

Surely it cannot be a question, whether the circulation of religious tracts be a likely means of promoting the interests of true piety? True it is, that the public ministrations of the sanctuary are the chief and most efficient engine appointed for this purpose by the great Head of the Church. But as in a well-stored arsenal there is a great variety of machines and instruments,—some being of greater and others of minor importance,—some being adapted to one purpose and others suited to another,—yet all being necessary and conducing to effect one grand end; so in the magazine of the Church, which Scripture compares to a state or an army, there are instruments various in their kinds, and their modes of operation, but all of them tending to overthrow the powers of darkness, and to protect or extend the walls of Zion. Thus we have our Missionary Society, our Bible and Prayer-book Society, our Sunday School Society, together with several other institutions, which are so many instruments or weapons in our spiritual armory,—and last, though not least, our Tract Society.

Without then attempting any thing like an invidious comparison of the relative value of these institutions, all of which are auxiliary to the one great cause; and all of which (to change the figure) like so many tributary streams, pour their confluent waves to swell the river which makes glad the city of our GOD. Without any such comparison, I maintain that tracts are a means admirably adapted to promote the interests of the Church, or which is one and the same thing, the empire of the Redeemer.

The very fact of their inconsiderable size exempts them from a prejudice which the magnitude of the Holy Bible or other large volumes excites in the minds of many. The man who is too indolent to bend his attention for an hour to the perusal of Scripture, or who by whatever motive is deterred from coming into contact with its pages, is not frightened by the appearance of a tract, but will while away a few minutes of time in its examination, especially if it contain some interesting tale or narrative. Thus the tract is often allowed to speak where the Scriptures are rejected,—where the ordinances of the Church are despised and forsaken, and where the voice of the ministry or of Christian admonition is utterly unheeded or unheard. It may find its way into the chamber of disease, the house of mourning, and even the entrenchments and strong-holds of infidelity; and in a moment of seriousness or leisure it may fix the wandering attention and drop in secresy its lessons of solace or admonition,—thus becoming the instrument of reclaiming the wanderer and leading to the Shepherd and Bishop of souls.

Indeed so numerous are the advantages attendant on such means, that time will not even allow me to glance at them. But the principle is universally admitted and acted upon. For if statesmen and politicians wish to bring over a whole people to their sentiments, and universally to diffuse their ideas of legislation, how do they endeavor to accomplish their object? It is not by the publication of large and ponderous volumes, but by the constant circulation of tracts and papers, whose brevity and simplicity shall draw universal attention. By such means the most astonishing revolutions have been effected in the opinions of society. For it is more frequently by a combination and iteration of means, apparently insignificant, that important ends have been attained, than by one great and imposing effort. Lofty mountains have been levelled by each laborer removing only his spade full at a time,—while splendid palaces and majestic cities have been raised by the builders laying one stone at a time. If then it be true, that "*he who despises little things shall perish by little and little*," it is equally true, that he who is diligent in little things shall augment by little and little.

It was by the circulation of tracts that during the last century the Society of the Illuminati, (as they termed themselves,) headed by Frederick of Prussia and Voltaire, endeavored to revolutionize Europe, and to overwhelm it with atheism. That society was organized with the profoundest policy, and was instituted for the sole purpose of extinguishing the Christian religion. It circulated millions of tracts, whose malignant influence was such as that, but for the counterworkings of Providence, all Europe had been deluged with the Cimmerian darkness of infidelity. As it is, I need not tell you how debasing has been its influence upon the morals, piety, and happiness of mankind. Its record will ever remain one of the darkest pages in the history of man.

But from it and from the every-day experience of mankind we derive a lesson of fact, that the circulation of tracts is universally considered as an important means of forming the sentiments of society. And surely if politicians and infidels consider it as an instrumentality so well calculated to advance their ends, then Christians ought also to feel the importance of employing it in the cause of religion. They should endeavor thereby to spread the knowledge of sound, virtuous, and pious principles.

It is not, however, a mere question of speculation as to the probable utility of tracts which calls our attention. We have ample evidence before us that the great Head of the Church has signally blessed them to mankind. He has stamped upon these little missionaries of his truth the broad seal and patent of his approbation. He has by his gracious agency rendered them effectual to the conviction and conversion of sinners, and to the building up of Christians in their "*most holy faith.*" Many are the instances in which they have instructed the ignorant,—alarmed the thoughtless,—reclaimed the wanderers,—consoled the afflicted,—shed light and joy around the bed of mortality,—and directed the agonized spirit to "*the path of life.*" Distributed by benevolent visiters or carried home by the scholars of Sunday schools, they have not only been the means of blessing to individuals and families, but have spread their salutary influence over whole neighborhoods, and have formed the nucleus of future churches. Like the pebble which was dropped into the brook, it has caused circle to succeed circle, till the undulation has spread from the centre to the margin. Like the leaven in the meal, it has imperceptibly wrought, spreading its assimilating influence till the whole mass was leavened.

Indeed, such effects have resulted from the circulation of one single tract, that not only have I heard of multitudes to whose conversion it was instrumental, but I have conversed with many who have told me, that to the perusal of it they date all their religious impressions. It was, say they, "THE DAIRYMAN'S DAUGHTER" that first excited my serious concern. Indeed, with such success has that little work been attended, that it will remain for the great day of the revelation of hidden things to disclose the extent of its benefits. Rather would I have been the author of that one tract than of the noblest work of literature or art that has ever called forth the admiring gaze of mankind. Rather would I have been the author of that tract than have earned the mightiest conquest achieved by the victors of antiquity, or won the richest diadem that graced the brow of earthly monarch. Rather would I have been the author of that tract than to be the commissioned angel who shall blow the blast of the mighty trump which shall awake the dead: for the latter will only call forth from the slumbering dust the bodies of those who sleep in CHRIST; but the other has been and will be the instrument of spiritual resurrections,—of awakening and liberating many who were fettered in the tomb of their corruptions, "*dead in trespasses and sins.*"

To be continued.

DUELLING.

BRYARDAINE, a Missionary to Grenoble, was endeavoring to enforce the duty of forgiving our enemies, when he perceived that a large part of his audience consisted of troops then in garrison at that place. Anxious to embrace the occasion of denouncing that detestable practice of duelling, and perceiving that the attention of the military was strongly excited, he paused for a moment and then said, "Perhaps there is among my hearers some high spirited soldier who burns, as I speak, to interrupt me, and to ask the humble Missionary who now addresses you, whether he can ever conceive how a man of honor feels when he has been outraged by a blow? I am prepared to answer him, and tell him I do know what these feelings are; and my knowledge is derived from a book that teaches all of us whatever it concerns all of us most to learn; from a book that describes the worst of all insults with an indignation at least equal to what modern honor can inspire. I have been taught by my Bible how a blow may be felt, and how it shall be resented. The Bible informs me that the Saviour of the world, without a murmur against his executioner, submitted to all that could embitter the agonies of death. Insulted, vilified, scourged, crucified—he uttered not a word! It was not until he received a blow that he condescended to open his mouth. And what said he then? Let the Bible tell us, and let the duellist, if he can, surpass the example. One of the officers that stood by, struck JESUS with the palm of his hand, saying, answereth thou the high priest so?—JESUS answered him, if I have spoken evil, bear witness of the evil; but if well, why smitest thou me?—*Presbyterian.*

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

ECCLESIASTICAL HISTORY OF MASSACHUSETTS.

I HAVE been requested by a friend, who is preparing a biographical dictionary, to send him an article relative to the first minister of the Episcopal Church in Cambridge, and thinking that my materials may possibly serve others as well as him, I send them to the Churchman.

The person in question was the Rev. Mr. [afterward Dr.] East Apthorp; or as the name is sometimes spelt Apthorpe. He was the son of a merchant in Boston, and was sent over to England to complete his studies, where he entered as a student of Jesus College, Cambridge. He took the degree of B. A. in 1755—of M. A. in 1758. He obtained the chancellor's prize medal for eminence in classical learning in 1755; the members' Latin dissertation prizes as Middle Bachelor in 1756 and as Senior Bachelor in 1757. He was also elected a fellow of his college. Soon after he had taken his second degree, it probably was, that he entered the service of the venerable Society for Propagating the Gospel, and returning home devoted himself to the raising an Episcopal society in our cis-atlantic Cambridge. He succeeded well. A church was built, and opened Thursday, October 9, 1761: £300 were also subscribed as a fund, of which the minister was to have the benefit during his incumbency, free of interest. [This £300, (with not a little beside of Church property in other places,) evaporated during the heats of the Revolution. The communion plate was, however, secreted, and the church itself, though it received hard usage, survived. The church was not injured by the *British*, but by the provincial army, a part of which occupied it in 1775. The organ was said to have been destroyed by the Yankees. This is *not* true. They stole, it *is* true, however, part of the organ's pipes, and *set them to less seemly music than they had once discoursed*. Enough, notwithstanding, remained to answer pretty well, as the experience of the present day testifies. The abuse inflicted by the British on the old south meeting-house, Boston, has supplied many a fourth-of-July orator, and others, with a fresh page of eloquence. Perhaps it was well they forgot that their own folks had enacted quite as bad scenes not more than three miles distant, and perhaps I shall be called a *tory* for indulging so queer a thought; but if so, I must say (without committing myself to any political *ism*) I had rather have been a tory, who let the houses of GOD alone, than a whig, who defaced them because prayers had been read there for a king.] The Rev. Dr. Burnaby, (afterward Archdeacon of Leicester,) who travelled in North-America about 1760, found Mr. Apthorp zealously employed in his arduous but honorable work as a missionary, and speaks thus of his labors,—"A church has been lately erected at Cambridge, within sight of the college, which has greatly alarmed the Congregationalists, who consider it as the most fatal stroke that could possibly have been levelled at their religion. The building is elegant, and the minister of it (the Rev. Mr. Apthorp) is a very amiable young man of shining parts, great learning, and pure and engaging manners."—*Burnaby's Travels*, p. 141.

Mr. A.'s talents of course made him the subject of just apprehension and sectarian annoyance. His amiable and attractive manners could neither mollify nor win his opponents, who gradually increased the discomforts of his situation till they drove him to a more hospitable clime and more congenial associates. One secret of their hostility no doubt was the existence of an *able* advocate of the Church of England within the sound of the college bell: he might prove a dangerous magnet to untutored minds. Another was that this *able* was also a most *willing* advocate of that Church, which, at their departure from home, the Puritans could call their "*dear mother*,"[*] but when out of the purlieus of dangerous freedom, they called all but *the mother of abominations*. Mr. A. is considered this *willing* advocate, from his decided, manly and frank defence of the Liturgy, in his sermon at the opening of the Church, from several tracts published at Boston, and from the fact that he wrote and published a sermon on the Litany, not to say that he always showed himself a ready champion for the peculiarities of the Church of his choice.

He went to England, as is supposed, in 1763 or 4, and soon after his arrival engaged, under the auspices of Archbishop Secker, in a controversy with Dr. Jonathan Mayhew, pastor of the West Meeting-house, Boston. Dr. M. contended, very pertinaciously and sharply, that the Propagation Society transcended its powers, when it authorized missionaries to settle in the villages and especially in the larger sea-ports of New-England. The fairer portions of the soil should be occupied by Congregationalists; but Churchmen were welcome to the *forests* and the *Indians*. Mr. Apthorp contended for something like what republicans afterward called and fought for, viz. "free trade and sailors' rights;" and unless a tolerably partial judge is altogether mistaken, he was quite the victor. The controversy on both sides, with Archbishop Secker's admirable review of it, make a thick octavo volume.

In 1765, Mr. A. was collated by Dr. Secker to the vicarage of Croydon, which he held till 1793, when he resigned it on receiving higher promotion. His labors at Croydon so attached his parishioners to him, that when his eyesight failed, in consequence of a cataract, they voluntarily raised for him nearly £2000. The loss of his sight, which became almost total, (though he afterward partially recovered it by an operation,) did not interrupt his exercises in the pulpit. He became an *extempore* preacher, and performed, it is said, with even greater success than before. Early in 1778, when the history of Gibbon was attracting much attention, he published four very learned and instructive letters in an octavo volume, the object of which was to exhibit the sources to which one might go for an examination of the rise and progress of Christianity, and in particular, how from the nature, &c., of Paganism the historian had failed in his sketches of that, to the disparagement of its rival system. These letters were so favorably received, that Gibbon sneeringly boasts in his autobiography, of having obtained a king's living for his castigator. It was in 1778 that Mr. Apthorp was made D. D., and was presented to the rectorship of St. Mary Le Bow, London.

In 1786 Dr. A. preached the Lectures on Prophecy, established by Bishop Warburton. They were published in 2 vols. 8vo. The style is clear and elevated, and the notes are enriched with stores of various and minute biblical learning. They would do honor to more boasted scholars of a modern day.

In 1793, Dr. A. received from Bishop Porteus the prebend of Finsbury, for which he relinquished all his other preferments. After this he resided wholly in Cambridge, and it was here that he in part recovered his sight. The vigor of his mind continued unabated to the close of his long life. He died, "greatly venerated and beloved," in 1816, aged 83.

Dr. Apthorp was a scholar of uncommon attainments in classical literature. Cicero was his favorite author, and he had even translated his Letters, and almost prepared them for the press, when those of Melmoth made their appearance. He was a devoted student, and could hardly restrain the emotions which the volumes of ancient eloquence occasionally excited. Often, says a relative, have I peeped into his study, and found him gesticulating or declaiming, and sometimes weeping, it might have been, with joy. The zeal which sustained him in his studies, invigorated and cheered him in his professional engagements: he was, to use this same relative's language, "an enthusiast in his fondness for his profession." Something of evidence toward this we undoubtedly have in his unabated ardor in the pulpit when deprived of eye-sight, and in the golden proof of attachment from his parishioners, by their ample contribution in his afflictions. Dr. A. was a faithful disciple of his Master—an honor to our maternal Church; and it is no small gratification to be able to trace the opening of such a mind, and the basis of such a character as his, on the soil of New-England, and in a communion, which, as it has had there few sustainers and many assailants, has too often been thought weak and unworthy in proportion to the numbers of its loyal friends.

P. S. In connexion with this subject, Mr. Editor, I cannot help recurring to the equivocal notice the Recorder of Boston has taken of you, and which probably I should not have seen but for your mention of me as likely to be interested in it. I am so interested, to a degree of risibility—save that this risibility relates not to the subject, but the testy challenge of your Congregational cousin. It may be remembered that some weeks since, I threw you out a few hints on evidence. I forget whether I stated the force of *confessions* as fully as might or ought to have been done. As I must be very brief, let confession decide this matter. The Congregationalists try their system, and for a half or a quarter of a century. It works so ill, that to secure their teachers, they compel them to *resubscribe* a long, minute, most strict and guarded creed every five years! See Statutes of Andover Seminary. To save their houses of worship, they give *trust deeds* of them, so that if other than Calvinism appear in the pulpit the property may revert back!

But we lost a church in Boston. True, Mr. Editor; yet it was when our ecclesiastical organization was incomplete—had never been completed—when, in fact, our churches were *virtually Congregational*, and followed the example that was set them:—when, if I may judge from a printed pamphlet published about 1790, there was a disposition here to reduce our episcopacy to such an extremity of moderation, that even Archbishop Usher, the proposer of a moderating scheme, would have stood aghast. In this state of things we lost how much? *One* church. And what did we do? Alter our creed? Mortgage our churches? Nay, Mr. Editor, nothing like it. Straight onward went the Church, trusting to the *same* Articles and the *same* Liturgy which she had tried for *centuries*, and trusting, under God, to *nothing more*. This is what I call the *confession* of parties, as to their own experiments, on their own expedients. Your readers may be jury in the premises. But a trifle of matter is given them: more is ready, however, if wanted; and much more, and better given than your humble correspondent ever did, or could give, will, I trust, be afforded them at some future day by another hand. Materials are fast collecting for annals of our American Church. Part of them have been wrought up. The rest are in the refiner's fire, and will come forth like burnished gold. Alas! for your cousin, should the same dexterous hand apply to the cause he patronizes a little fuller's soap.—*Sept*. 30, 1834.

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[*] Story's Historical Discourse, p. 36.

For the Churchman.

THE following little fact occurred last evening, and suggested the accompanying remarks addressed to children. It being too late for the Children's Magazine of this month, I have thought, that perhaps the editor of the Churchman may think it worthy of some corner in that paper. As in that case its circulation would be extended, it is respectfully suggested to those parents who may glance an eye over it, to bring the subject before their children; and *if*, in *every* family who receives the Churchman, only *one* or *two* children would act as is affectionately required, what a large annual amount might thus arise to the missionary fund, beside the ultimate good to the children themselves, by acquiring a habit of self-denial, and a love of holy things. In all large families there is much difference in disposition, although all brought up under the same discipline, but there will be few it is hoped where there is not at least *one* whose little heart will respond to this appeal. If they are too young themselves to understand figures, their parents will, doubtless, explain according to their capacity, what *large* amounts *might* be raised from their *little* savings.

A certain little boy began some time ago to feel interested about missions. He had showed that he did so, by putting by the *half* of his little allowance to give yearly to the society, and he was much pleased to go with his mother to the meetings. One evening, as he was walking with her to attend the usual monthly meeting, he began to talk of his own little affairs by the way. He stated to his mother a certain purchase he wished to make, but it would cost more than he could at present pay, and he stated that as he had *almost* enough saved to pay his yearly subscription, he thought perhaps he might take half what he usually put away to buy the object of his wishes. His mother, observing that he paused, expecting an answer from her, replied that they would speak about it as they returned, as they were now at the lecture-room. The clergyman gave an interesting account of the mission school at Athens, in Greece, where *one* good lady has herself been so happy as to have taught above three hundred Greek children to read the blessed Bible. Then he spoke about missions in our own country, and told how much need there was for more zeal in this holy cause. He stated the wants of the general Society, at present, as very great; that they were at present two thousand dollars in debt, because they had not received sufficient subscriptions for the last year, to pay their missionaries. Thus, he added, if this debt is not paid in a short time, these missionaries would have to be called in from their scattered stations, and their little flock, just beginning to show the good effects of their faithful labors, would be scattered in the wilderness. He then spoke of the *worth* of souls, and was followed by another good minister, who very affectionately pleaded the cause of missions. In conclusion, he said, "that if the labors of the *whole* life of a minister should be the blessed instrument, in the hand of God, to save only *one* soul, what cause of everlasting joy it would be, not only to himself, but even to the angels of God, for ever and ever!" The little boy was very attentive, and when they left the lecture-room he instantly said to his mother, "O! dear Mother, I wished the thought of those things far enough while I listened to good Mr. ——. I can do without them very well; and then you know there is my other money, I can give that too. It is only a little I know; but our good minister says that ever so small a sum will assist in making a larger one, and so *I* will give what I *can*."

His mother told him he made her heart glad to hear him speak thus; as she hoped the good Spirit of God would increase this feeling and love of sacred things, and his wish to *do* all he could for them; and that, as he grew up, the dearest wish of her soul would be gratified in his wish to offer himself, and all his powers, to the service of missions, in the Church of his dear Redeemer, Jesus Christ. Among the children who read the Magazine, are there not many who would wish, with this little boy, to do *all* they can? There are above two thousand children, it is supposed, (at least,) who read the Magazine: if each one of these would, on the *next* Sunday, give to the superintendent of their school *one cent*, saved from their annual purchases of fruit or confectionary, it would *immediately* produce twenty dollars, and if they would *continue* this sum of one *cent* a week, for the whole year, it would, in the two thousand, produce above a thousand dollars! This sum might be much increased, if, in every family where the Churchman is received, some one or two good children should feel their hearts also prompting them to wish to do what they can for the Church of Christ. There *may* be, and no doubt are, many very poor children, who may not, *perhaps*, have even *one* cent, to put away for even so good a cause; but then, in reverse, there are many, (I know) very many children, who spend *many* cents on trifles, which are, indeed, only an injury to their health, beside tending to accustom themselves to extravagance. Will not these give of their abundance, and thus give *one* cent for themselves, and another for some poor child, who has none to give? My dear children, you do not know how great the good may be returned to you. Your hearts will grow every day more tender, your love to God and his Church will increase more and more. Your heavenly Father may reward you with a larger portion of his sanctifying influences, and who can tell but he may call some of the little boys who read this, and determine to begin to deny themselves for the sake of helping in a good cause—that he may call them (I say) as they grow up, even themselves, as missionaries. May God's blessing, dear children, open your hearts and minds, to understand these things, and make you all holy and happy children, is the wish of your old friend, M. B.

For the Churchman.

SUNDAY SCHOOL INSTRUCTION.

I WAS much interested in the excellent address of the bishop to the convention—convened last week in the city of New-York—particularly in that part where he treated of the subject which stands at the head of this article. Great as has been the progress of religious knowledge since the adoption of the Sunday school system, the system undoubtedly is liable to abuse, and has been abused where it has been suffered to interfere with pastoral instruction. The "lambs" are as much the charge of the shepherd as the "sheep." "Feed" them both, was Christ's injunction: and surely that influence is to be deprecated which tends to prevent the proper discharge of this important duty. Various plans have been suggested and adopted, with a view of so combining the influence of the pastor and the Sunday school teachers, as to secure all the advantages of the system, without its liability to perversion. One which has been held prominently forth and strongly recommended, is that of a *regular pastoral visitation during the hours of instruction*. This course is confessedly good; yet it is liable to some objections. In the first place, however desirable, it cannot be universally adopted: there being but few who are not incapacitated by fatigue for the discharge of any duties except such as belong to the public service of the sanctuary. But, secondly,—such visitation must, more or less, interrupt the regular course of teaching adapted severally to the capacity of each, in the different classes. The whole time is short enough, to give any efficiency to the operation of the system. Another plan has been adopted to meet the difficulties, where the circumstances of a parish are such as to render it possible, viz. to *assemble the children on a week day*, and catechise and lecture them in some convenient place. This, however, is attended by the great disadvantage, that it is not possible to assemble all the children attached to a school, inasmuch as many will necessarily be prevented from attending by their ordinary engagements. The same cause would operate even more extensively as to the presence of their parents, and others interested, before whom it would be desirable that such exercises should be conducted.

A third plan, calculated to obviate the disadvantages of the others, while it cannot but prove equally, if not more efficacious than either, is *to place the children*, at stated periods, after intervals properly regulated, *in the body of the church, at the time of the ordinary service, to cause them to unite in the service*, and then, *in place of the sermon, to address and catechise them in presence of the whole congregation*. The catechism of the Church ought of course to be the pastor's principal text book. It comprehends, in itself, a complete system of divinity, and if a child or youth be but "sufficiently instructed"[*] in *it*, assuredly he would not be an unworthy subject of the rite of confirmation. The mode of procedure now suggested must commend itself at once. The hours appropriated to Sunday school instruction are not infringed upon. Fatigue does not incapacitate the pastor for the adequate discharge of his duty. The children, with their teachers are present. The whole congregation attend, are interested and instructed.

The experiment has been tried, if experiment it can be called, in a neighboring parish,[†] and the result thus far has been very highly encouraging. The rector assembles the children of the Sunday schools, as stated above, on the afternoon of the first Sunday of the month, and makes the catechism the subject of his remarks. But one sentiment I understand has been expressed—the most decided and unqualified approval. The congregation is invariably interested, not to say instructed, as much, if not more, than by an ordinary *sermon*.

The subject now is merely suggested as worthy of the attention of Churchmen. Remarks might be amplified, but the writer has not time. He would be glad to see something from those who could do it more justice. At a time like the present, distinguished not more by the diffusion of general intelligence, than by the prevalence of skepticism, it certainly becomes us to "hold fast the form of sound doctrine" which is our inheritance as Episcopalians, and "contend earnestly for the faith once delivered to the saints." ×—

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[*] The writer apprehends that it is an egregious error, to suppose that these words of the baptismal service denote merely *intellectual preparation*. Let the Church interpret herself. Assuredly she would deem *no instruction* "SUFFICIENT" but that which influenced the *heart* and *life*.

[†] Trinity Church, Newark, N. J.

For the Churchman.

IN the constitution of human society the characteristic feature is dependence; and if we examine the human heart, we will find the corresponding feeling no less strongly marked there. From the infant that sweetly nestles in its mother's arms, to the most arbitrary monarch upon his throne, in all there is a longing of the heart toward some superior power in which it may confide and repose. The child looks up to its parent, the weak regard the strong, the ignorant turn to the more knowing. All seek for a *protector*. In prosperity this feeling is not so manifest. But when adversity or danger arrives, then it displays its full energy. It is a delightful feeling when gratified. The voyager upon the tempestuous ocean, when the frail bark in which he sails seems ready every moment to yield to the violence of the storm, rests with inexpressible delight upon the veteran pilot, whose coolness and skill inspire him with confidence. And in the perplexing cares of life, the interference of one in whom we may confide is a sweet cordial to our wearied spirits But this longing of the heart after a superior power rests not here. It is not satisfied with a human protector. Often its confidence upon these results in painful disappointment. And, besides, there are occasions when no earthly power can inspire confidence: when the soul itself rises above the influence of worldly things, and seeks a refuge from greater troubles than mere earth-born cares.—Then, as may be supposed, this longing spirit of dependence is as active as ever. It seeks a protector, however, who is equal to its wants. A Divine power alone can satisfy. And where the light of revelation shows not Him who is "*the way, the truth, and the life*," true to the light within itself, it creates imaginary beings in his stead. The wild, untutored savage, when he stands alone upon the mountain rock, and sees the heavens frowning above his head, the thunder, the while, in deafening peals uttering terror to his soul, and the desolating lightning hurling from its base the proud tree by his side, when the elements seem to have become his enemies, and destruction threatens him on every side, he makes to himself a "Great Spirit" in the air, and rests his care upon him.

Happy, happy they, who, when the waves of trouble go over their souls, can cast their care upon the Lord of Hosts. He is a refuge from the stormy billow, which shall never fail; a protector in the greatest distress.

"Almighty to rule and command."

When death threatens near, and the terrors of hell get hold upon the soul, his voice descends in heart-cheering accents.

"Fear not, I am with thee; O be not dismay'd.
I, I am thy God, and will still give thee aid."

And if there be any delight in a sense of human protection, infinitely greater is the joy which fills the heart that reposes upon him; for his love and power both alike are infinite. His gracious invitation, "*Come unto me, all ye that labor and are heavy laden, and I will give you rest*," falls upon the soul awakened to a true sense of its danger, like the oil of hope poured upon the troubled waters of despair. Sweet is the comfort provided here, and sweet the rest laid up above for those "timely happy, timely wise," who make their portion with the Lord.

J. S. B.

For the Churchman.

SATURDAY EVENING.

DEAR MR. EDITOR,—Having finished the composition of my two sermons for to-morrow before dark, I now resume my pen, by candlelight, to begin if not to finish a short essay on sermon writing. First, I would inform my clerical brethren that to the knowledge of your correspondent, *mirabile dictu*, a reverend brother of our State, a few months since, was some fifty to sixty sermons a-head. But he is a wonderful man in this as in other respects. He is a model for clerical industry, and deserves well of the Church. Of course he never is under the necessity of writing on Saturday evenings and Sunday mornings. But I may not say more of him lest I betray the subject of this unintended notice. One or two others I know, who make it a rule always to be one sermon in advance, but these are frequently Saturday night writers notwithstanding. For myself, and I believe in common with most of my brethren who have not recently taken charge of their respective congregations, I am bold to confess that I am never one sermon nor one half a sermon in advance, unless a very unforseen accident places me in such a predicament; as, for instance, uncertainty of effecting an exchange, when prudence compels the noting down of a few heads, to be prepared for the worst.

With your permission I proceed to enlighten my brethren on some of the advantages of Saturday night sermon writing, and should my remarks be favorably received, and appear to be profitable, they may be followed by others, on the importance of promptness in other clerical functions.

I purposely omit speaking of the great advantages it has for the eyes, because my friend, Dr. Reynolds, has so ably discussed them in a public lecture on the subject. Vide Biblical Repository, published at Andover, vol. xi. p. 518, which dissertation should be, I had almost said, learnt by heart by every theological student and every clergyman in the world. In fact, it should be almost a *sine qua non* in our seminaries, that this should be read at lectures in connexion with the art of sermon writing.

Passing by then the obvious advantage this practice has for the eyes, particularly if faithfully pursued week after week, let us direct our attention to the next most obvious benefit, viz. the state of mind produced by it in the public services of the sanctuary on the following day.

We all know it is essentially necessary that on all occasions of public and if possible of private worship, that the mind should be clear, composed and tranquil. Could any of your readers recommend a better course to clarify and settle the mind than Saturday night sermon writing? To have every nerve in the system excited, till it quivers through fear lest the task will be unaccomplished; through fear lest the sermon will have many obvious defects of matters, style and point—lest there be repetition on repetition—lest there be sentiments advanced at variance with the principles of the Church and the doctrines of the Gospel; through fear lest these imperfect productions should give dissatisfaction! could any way be devised better calculated to tranquillize the mind than such a course? Then again, with regard to the state of bodily feeling, which should always be vigorous and elastic. At 2, A. M., perhaps the writer, unable to keep his eye-portals longer open, seeks to refresh his mind with sleep, thereby to be prepared by early rising to finish his task by day light. His rest of course must be sweet—for to rest well, we all know the importance of having no anxious thought upon the mind. Rises early, and writes with all becoming zeal, till it wants but a half-hour of church time—hurries through toilette, and arrives at church. His practice of late writing now procures him a delightful agitation of the nerves, a pleasant dizziness of the head, trembling, or perhaps better expressed, thickness of the hands, a certain disposition to feeling sick, and more I would not enumerate.

One more advantage. The delightful retrospect! Oh! how charming on Sunday evening for one, who in reality at the bottom of his heart has a love for souls, to look back on the message, or apology for message, that he has been delivering in his Master's name, and discover "an empty void," a frightful dearth of sentiment and truth, chargeable on his habitual procrastination, and for which he feels that he is to give an account. To perceive that his thoughts are but those old ones that come from his pen somewhat as words come from a parrot's mouth, without much headwork, without much taste or finish.

Mr. Editor, I have written in merry mood on a sober subject. But the manner has its advantages, and I hope will not present obstacles in your mind to its dissemination. The sweetest shell-fish has the most comical shell; the soundest minds occupy curious tenements of flesh: so may my sober thoughts be clad in fantastic array to serve an end.

I had thought of writing a serious series for the Churchman on this subject, but forbear, lest I might touch a chord that might twang discordant on the ears of some men's souls. So I have just given these crude hints, rather as the emptyings of my brain, after the distillation of better thoughts for to-morrow, trusting to the faithful operation of this precious maxim, "A word to the wise," or "*Sapienti, verbum sat*."

Your trusty friend, JUNIUS.

Massachusetts, Aug. 16, 1834.

For the Churchman.

IT may be interesting to some of the readers of the Churchman to find laid before them the *General Confession of Sins*, as used in the Churches of the Canton of Zurich, (in Switzerland,) and in several of the adjacent countries. It is extracted from the Liturgia Tigurnia, or Book of Common Prayer, established to be used therein by the ecclesiastical laws. As the transcriber copies from an old edition, (A. D. 1693,) he does not know whether that form be now used.

"*Sunday Morning Prayer*.—The minister looking toward the people says: Confess your iniquities, saying after me—I, poor sinful wretch, confess before thee, my Lord, my God, and my Creator, that, alas! I have grievously sinned in thought, word and deed, as thou, O eternal God, well knowest; but I beseech thee, from the bottom of my heart, to grant both to me, and to all other poor sinners, a right acknowledgment of all our sins; a true and humble repentance; gracious forgiveness; and a constant amendment of our life." ORION.

For the Churchman.

HUME, THE HISTORIAN.

"UNSOLVED yet remains, as a problem in the history of human nature, how a being, at once wise and benign, could have refrained from the self-examination of demanding: what—had he been successful in exterminating from the eyes and hearts of men the lecture and the doctrines of the holy Scriptures—would have been achieved? Had he any other more perfect religion to offer? Those purifying from evil? Those fortifying in misfortune? Those consoling in wo? No! indubitably no! Nothing fanatical or mystic could cope with judgment such as his. To undermine, not to construct, is all the obvious purpose of his efforts—of which he laments the failure as a calamity! He leaves, therefore, nothing to conjecture of his motives but what least seems to belong to a character of his sedate equanimity; a personal desire to proclaim to mankind their folly in their belief, and his sagacity in his infidelity."

MR. EDITOR,—The foregoing allusion to David Hume is extracted from the "Memoirs of Dr. Burney," written by his daughter. Recollecting that a striking anecdote of that unhappy man, as to his attempt to delude his own mother, appeared in a previous number of your valuable miscellany, I submit the above lines as confirmation of the conviction produced by the miserable result of his sudden exertions in the cause of him whose attribute of old was and now is the very "father of lies."

If the past really is the best prophet of the future, should not he who dares to doubt tremble at the thought of what infidelity claims and receives as its hellish wages—ever-gnawing *uncertainty* in this world, but turned into too awful and irrevocable *certainty* in the next? Hume had his full share of the unsanctified "wisdom of *this* world," and the leading error which nurtured his atheistical opinions, was his anxiety not to sacrifice the reputation of it to so humbling a doctrine as that of the crucified and contemned "Man of sorrows." Tertullian has well written, "Oh, what a wise logician does human arrogance seem to itself: *especially* when it is afraid to lose any of its delights!" Dr. Young has written of infidelity,

"Who thinks ere long the man shall wholly die,
Is dead already; nought but brute survives,
Or motley mass of contradiction strong!—
And are you, too, convinced your souls fly off
In exhalation soft, and die in air,
From the *full flood of evidence* against you?"

Sincerely yours, ORION.

July, 1834.

THE CHURCHMAN.

SATURDAY, OCTOBER 25, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 *Lumber-street, New-York.*

MISSIONARY.—We learn with great pleasure that the Rev. Mr. Richmond, who has accepted a temporary agency in behalf of the Education and Missionary Society, has been thus far very successful in his applications. We hope the effort will be crowned with complete success, and that all to whom the agent applies will cheerfully respond to the application. When God sends us opportunities to do good, it is our business to pray for grace to make a good use of them. Unless the entire deficiency in the funds of the Society is made up, the missionary stations must be abandoned. Shame on us that we are compelled to speak of such an event as possible! Who will refuse to ward off the danger and secure the Society from the recurrence of a similar embarrassment? None, we are sure, who has at heart the cause of Christ, or even the cause of good morals. Who will be content to stop here? We hope none. We must enable the Society to extend its operations. It ought to be able to do more, and to do better. Take one instance in which the Society might do better. It sends out every year, say half a dozen new missionaries. These are young men, who, having defrayed the expense of their education, and furnished themselves with clothes, are left without a dollar in their pocket. They must go to a station some hundred miles off, and they must have, not a library, but a few books, after they get there. To do this they are compelled to draw at least half their first year's stipend in advance. Is this right? Is this the proper way to do business? Put the case simply in a mercantile point of view, is it fair? If the Society profess to employ a missionary at a certain station, ought it not to make his salary commence from the time he enters on that station? Nobody expects the destitute place to supply its own missionary. The Society professes to send a missionary. But they do not come up to what they profess. They leave the missionary to send himself, and merely employ him after he is there. The Society professes to send the missionary for the good of the place. The missionary, however, cannot do the good expected of him without at least twenty or thirty standard books. But he is obliged to buy these books himself, and thus again the Society leaves the missionary to do what it professes to do itself. So much for the equity of the matter. The Society, we say, (and we challenge any man of business to contradict us,) does not make good its profession of supplying a destitute place with a missionary, unless it puts the missionary in the place, and gives him the necessary means to work with. But setting equity aside, the Society is surely pledged on the principles of honorable dealing, and Christian charity, when it sends forth its ambassador, to give him a decent outfit. Here is one thing then in which the Society is bound to do better, as well as to do more. But what is the Society? Does any body suppose that the obligation rests on Mr. Brown, the Treasurer, or the other gentlemen who administer its concerns? Who does not know that they—if the thing were possible—do already more than their share? No; the Society is the representation of all the Episcopalians in the Diocese. *They* are bound to do what the Society ought to do; and if the Society does not act with becoming justice and spirit, every Episcopalian in the Diocese should feel that *he* is unjust and illiberal.

But such applications are called "begging!" If our citizens would but look at the matter in the right light, they would be surprised and mortified that such a word should be used in connexion with such a subject. The country is at this moment convulsed with the spirit of infidelity. LAW has been, in several instances, dethroned from its majesty, and set at defiance. Not a few of the people have ceased to be alarmed at the outbreakings of the mob spirit. They look at it with complacency, they speak of it with approbation. They regret that a mob on a certain occasion went so far: but they justify the *principle* on which a mob is formed, instead of being filled with horror at its atrocity. We have every where indications of that spirit which aims at the destruction of personal rights, at the universal distribution of property, at the abolition of the law of marriage, and the introduction of anarchy and licentiousness. We see the genius of popery, watching its progress and preparing to spring on the country, and bring it into the merciless fangs of papal despotism: for if ever there be a military despotism, popery will be its chief prop and counterpart. We have no fear that such a spirit is to gain the ascendancy, but we do believe that it can only be kept down by the persevering circulation of Christian principles. And yet when we go to our citizens—the lovers of good order, of quiet and domestic happiness—and say to them, "Here are men who are sworn before GOD and man to devote themselves to the single work of persuading the people, and of training the youth of our country to uphold the supremacy of LAW, and maintain that truth and righteousness which are the bonds of social union, and the basis of national prosperity, and we ask you to second their effort," the application is regarded as "begging!" They love their country; but if we tell them how they may help their country, we are "beggars!" They love their Church; but if we hold out to them the opportunity of extending its blessings to others, we are "beggars!" They believe that the reign of CHRIST is the reign of joy and love, and pray for its approach, but when we tell them what *they* are to do to bring it about, we are repelled as "beggars!" And we are such slaves to public opinion that we shrink from doing our duty and encouraging our fellow Christians to preserve the sacredness of law, to diffuse and transmit the principles of truth, and promote the kingdom of JESUS CHRIST, for fear of being counted "beggars!" All this, to say the least, argues a defective state of the public mind.

American Christians ought to remember that they are free from tithes and taxes for the support of religion. But do we, therefore, deny the necessity of religion to the conservation of society? or admit that religion can be supported for nothing? Not at all: we take the nobler ground, that we will not act of constraint, but of free-will: that we will give not "grudgingly, nor of necessity," but as "cheerful givers." Let us be true to this character. Let us act worthily of our liberty. Let us show the power of the "voluntary principle," and its sufficiency for the preservation of Christian influence, independently of political enactments. At the present moment the Episcopalians of this diocese should give the subject their special attention. Let them help forward the effort which is now making to secure and enlarge the amount of missionary effort in this diocese.

PASTORAL RELATION.—An ecclesiatical council of the Congregational Churches was lately held at Brattleborough, Vermont. Among the business brought before them was an application from the Society at Brattleborough for the dissolution of the connexion with their pastor, the Rev. Mr. McGee. Mr. McGee had been the pastor of the church for fifteen years. No fault whatever was found with him. His preaching, both in point of ability and soundness in the faith, was unexceptionable; his private intercourse acceptable, and his labors, for the good of his charge, had been unremitted and highly successful. Not even an imprudence was alleged, but abundant professions were made of respect and kindness. The ground assumed in this application was the broad principle, "That it is expedient for the churches to have a frequent exchange of pastors;—that after a few years a people become so familiar with the voice, manner, and arguments of a preacher, as to make a change desirable; and that one, who has labored for years in one place, can enter into another with greater facilities for usefulness, as he can have more time for pastoral visiting, and those other labors by which the prosperity of a congregation is promoted."

The Council granted the dissolution, but, in doing so, passed a just censure on the conduct of the church at Brattleborough, and protested strongly against the principle by which they are actuated. It is worth our readers' while to study this document. They will be strengthened in their attachment to their *Liturgy* and their *Church*, which supply them with other objects of attraction than preaching. They will be confirmed in their attachment to the institution of bishops, which gives them the kind of variety which their neighbors want. And above all they will set their faces more determinedly than ever against "the *wild Evangelism* of the times, which is breaking up the foundations of many generations." Let Episcopalians keep themselves entrenched within their own bulwarks, and leave those who sow the wind to reap the whirlwind.

The following is a part of the report:—

"I. The conduct of those who have interrupted the quiet of this people, though it may not have arisen from *intentional wrong*, has a tendency exceedingly disastrous to the welfare of Zion. It implies that any member or members of a church, through the love of novelty and excitement, may raise prejudices against a minister,—though he be meek as Moses, affectionate as John, or energetic as Paul,—if in their opinion some other man might be found, who could preach more powerfully, and visit more frequently, and talk more fluently upon the things of GOD's kingdom!

And what man is there that can stand against a joint influence thus commenced, and kept under cover from month to month,—promoted by the breath of excitement, and by arguments which go to depreciate the talents and usefulness of the minister;—and brought to light by an *associated opposition* to the established order of the Church and society? Surely, there is no man, who could maintain his ground under such circumstances,—who could do good, in spite of a secret fire, which was burning within the house of GOD, and preparing the way for an explosion! And

II. The *principle* assumed is as wrong as the *conduct* by which it has been maintained. It is a principle, which, if it be allowed to prevail without resistance, would scathe and prostrate the goodliest portions of CHRIST's heritage. It is the fire and the whirlwind, laying waste the gardens which the LORD hath planted! What has it done to many of the Presbyterian and Congregational churches in our beloved land? Does not a voice, borne on the wings of the wind, and as the sound of many waters, come to the churches of New England, and cry to them, 'Stand off from the rocks, on which the dearest interests of many churches have been shipwrecked!'

Besides, does not common sense and the welfare of society urge to the maintenance of *stability in the churches*? How else can Christians be built up in the faith, and become rooted and established in the truth? and how can it be expected, that the lambs of the fold will be fed with care, and be guided by the footsteps of the flock, unless they are taught to respect and love the voice of their shepherd, and to follow him, instead of the voice of strangers? And how else is the Church as a body to 'grow up into a holy temple in the LORD?' Will a building, whose form is continually changing, according to the notion and caprice of every workman that may chance to lift up a tool upon it, exhibit the fair proportions and beauty of one that is contrived with skill and finished with care, by a wise master-builder?

This Council deprecate the prevalence of a principle which threatens to introduce 'confusion and every evil work,' not less certainly than the open promulgation of heresy in religious faith, and the defence of licentiousness according to the principles of *Radicalism* as urged by modern reformers. And they do verily believe, that the Churches have need to raise a barrier against the recklessness and confusion that are coming in like a flood;—to discountenance the *wild Evangelism* of the times, which is breaking up the foundations of many generations;—and to rally around the standard of sobriety, stability, and Christian edification, under the care of one whom they have chosen as their spiritual guide, and whom the HOLY SPIRIT hath made overseer of the flock! In the opinion of this Council, churches and ministers have need to take a decided stand against the prevailing spirit of change, which threatens to lay waste the heritage of the LORD. None should hastily seek the removal of their minister, without evident proofs of heresy, immorality, or incompetency. And ministers ought to resist the temptations which are presented them, to seek a change of residence and a new sphere of labor, unless the leadings of Providence and the advice of an Ecclesiastical Council show that such change should be made."

SEAMEN.—A deep and extensive interest is at present manifested in behalf of this important class of society; an interest which promises to result in the melioration of their moral and physical well-being, and in the reformation of some of the most outrageous abuses in society. The Temperance Society, as far as we can see, has been the moving principle. A review, in the last number of the North American, of a late report of the American Temperance Society, attracts much attention. An able article, which lately appeared in the Daily Advertiser, in this city, is also producing effect. The specific evil, which is most bitterly reprobated, is the Boarding House system. "On this subject," says the writer in the Daily Advertiser, "I now wish earnestly to call the public attention to one other obstacle still remaining. I mean the detestable Boarding House and Landlord system, which prevails, with here and there a solitary exception, throughout the city. On this subject I agree most fully with an able writer in the last number of the North American Review. The system to which I have alluded is a disgrace to civilized society. From first to last it is a tissue of villany and fraud—a violation of the laws of God and man, which, if unmasked and fully brought to light, would stir us up into a burst of general indignation. Its history is shortly told. It begins by stupefying, with the enticing bottle, on the first approach to shore; then under the pretence of bargain, sale, and a fair equivalent, it strips and plunders those on whom it lays its fangs, till having sucked its wretched victims dry, it once more drugs them as at first, and so contracts for, and transfers them, as if they were so much merchandize, or so many beasts. *It is a traffic in the flesh of human beings, whom it brutalizes in order to render fit subjects for the traffic.* I speak with a knowledge of facts, and I think my language is not too strong. The system must be broken up, or all hopes of a permanent melioration of the character of seamen be abandoned."

The New-Englanders are generally foremost in these reforms. In 1830 the ladies of Portland formed a society, under the name of the Ladies' Bethel Association of Portland, with a view to the melioration of the condition of seamen. One of the first things they did was to establish the "Seamen's Mansion," a boarding house, under the control of suitable persons, and furnished with a reading room, well supplied with newspapers and other reading of interest. The first year they received between one and two hundred sailors, and sunk one hundred dollars in the enterprise. During the last year the Mansion has afforded comfortable accommodations to upward of seven hundred sailors; and the directors have been enabled, from their proceeds, to expend about one thousand dollars in other efforts for promoting the temporal and spiritual comforts of its inmates. Here certainly is a large field for the exercise of benevolence; and none can effect more in it than the merchants and shipmasters of New-York. Are Episcopalians doing their share?

MR. MASON'S SERMON.—Five columns of the Catholic Herald of last week were devoted to the Rev. Mr. Mason and the Churchman. The most of one column was taken to prove that Mr. Mason and Cæsariensis were different persons! Some other points were labored with equal sapience. The Editor, when he first began to "report progress," had the grace to preface any remarks of his own with an "if we may be allowed," &c., but he now thrusts himself forward as chief in the controversy. He forgets his place. Our concern is with Mr. Mason, and not the Editor of the Herald. What we said a year ago we say now, we would as soon argue with a madman as with the Romanists. Our aim is "to bray them in the mortar,"—to expose in short and pointed paragraphs their "mystery of iniquity" in all the multifarious complications of its deceit and tyranny, and thus do what we can toward the circulation of truth. But we have no fancy for chasing men who live in quicksands; who pretend to believe in revealed religion, and yet deny the revelation to be the rule of faith; who affect to reason, and yet reject the testimony of the senses. We consider the Romish system to be

> "A monster of such hideous mien,
> As to be hated needs but to be seen;"

and we aim only to exhibit its deformities in plain colors.

The Editor seems hardly to know how to treat us. He affects to be surprised at our distinction between the infallibility and the indefectibility of the Church. We believe in his surprise about as much as we believe in the tender mercies of the Inquisition. Such talk may do from Mr. Mason, but it won't do from a thorough Romanist. He tells us of our "inconsistency;" we promise to give him proof enough of our consistency, but it must be in our own way and not in his. He affects to sneer now at our "piety," and now at our "equal readiness to write on all subjects." To cure him of uneasiness on the former point, we advise him to read the Bible, and on the latter we commend him to the fable of the sour grapes. He sees well enough our policy, and he will find we are no more to be diverted from it by the cunning of the Catholic Herald, than by the vulgarity of the Catholic Diary.

STATED SUPPLIES.—The Vermont Chronicle tells us, that of two hundred and ten Congregational Churches in that state, forty-two have stated supplies. In other words, they have no settled pastors, but "hire" a man, as the phrase is, for a year or six months at a time. We are glad to see such talents as are now embarked in the Boston Recorder, the Vermont Chronicle, and the Landmark, enlisted against this short-sighted and ruinous policy. "A Church," says the editor of the Chronicle, "that is on the brink of feebleness, but has hitherto enjoyed the labors of a pastor should avoid, as they would suicide, a resort to the system of stated supplies. It is just to give up their strongest earthly hold on vigorous life. It is to relinquish all the advantages which the idea of permanence gives, and to consent to feel, and to be regarded, as at the sport of chance, and ready to crumble away at the least touch."

Among us the thing and the name are generally unknown. Our clergy are, for the most part, decided, on principle, against accepting temporary calls. The experience of others should discourage among us whatever indications may occasionally show themselves of the love of change and novelty, and confirm us in those settled habits which are more conducive to edification. It will be well for us to blend the activity which is more eminently the attribute of others, with the stability which is more peculiarly our own. We are fast coming to this point, if indeed we have not already reached it.

MR. ROY AND LEXICON.—We knew *nothing* of Mr. Roy and his Lexicon, and were induced to admit the article in the last Churchman from the use which he made of names for which we have a high regard. We have since learnt that the statement contained in the article, respecting Professor Bush, is wholly unfounded, and that Mr. Roy was apprized of this fact, and requested to withdraw it before it appeared in the Churchman. Professor Bush assures us that he has never written a review of the Lexicon for the Vermont Chronicle, or any other paper. He has never intimated that the gentlemen recommending the Lexicon were not Hebrew scholars, and moreover, he disclaims the imputation as an unjust and injurious aspersion.

We hope that Professor Bush will accept this counter statement as a sufficient reparation on our part. We have only to add, that had we known as much before as we know now, we should not have to regret that a willingness to oblige had betrayed us into a momentary indiscretion.

HISTORY OF THE AMERICAN CHURCH.—The reader will notice the allusion to this work in the appendix of Nova Anglicana to the Boston Recorder. Allusion, we suppose, is made to the Professor of Ecclesiastical History in the Theological Seminary of this city. We hope soon to be able to give our readers a more detailed account of this important work, part of which is now nearly finished.

GAMBIER OBSERVER.—We had for a few weeks lost sight of this paper, but are happy to see it rising from its ashes with fresh beauty. It is published now at the Western Episcopal Press, on a larger sheet and with new type. The Rev. W. Sparrow is henceforth to be associated with the Rev. M. T. C. Wing in the editorial department. We welcome the Gambier Observer as a stronger auxiliary than ever in the cause of CHRIST. Things seem to be going on well in Ohio.

The Works of MRS. SHERWOOD. *Being the only uniform Edition ever published in the United States.* New-York: Harper & Brothers. 1834.

THE character of Mrs. Sherwood's works is too well known to be affected by any thing which we can say. She has never been altogether a favorite with us, but her works, no doubt, do good. Many of her stories are well adapted to young and uneducated persons.

INTELLIGENCE.

EPISCOPAL VISITATION.

CIRCUMSTANCES have rendered it necessary for Bishop Onderdonk to make material alterations in his proposed visitation. He designs prosecuting it as follows:—

Friday, November 7, Fishkill Landing; Consecration A. M., Confirmation P. M., and do. Ordination.

Twenty-fourth Sunday after Trinity, November 9, Newburgh A. M., New-Windsor P. M.; 10, Walden; Wednesday 12, Monticello; Friday 14, Goshen; 15, P. M., Wappinger's Creek, laying corner-stone.

Twenty-fifth Sunday after Trinity, November 16, Poughkeepsie; Tuesday 18, Lithgow; Consecration A. M., Confirmation P. M.; Friday 21, Durham, Consecration, A. M., Confirmation, P. M.

Twenty-sixth Sunday after Trinity, November 23, St. Paul's Church, Albany, Institution; 24, *evening*, Haverstraw.

APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday in Advent, December 7, Grace Church.

Fourth Sunday in Advent, December 21, St. Philip's Church.

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

First Sunday after Easter, April 26, St. Paul's Church, Brooklyn.

CLERICAL CHANGE.—The Rev. J. Loung Woait, Deacon, Rector elect of Trinity Church, Swedesborough, has been transferred to the Diocese of New-Jersey, by letters dimissory from the Diocese of Virginia.

THE Convention of the Protestant Episcopal Church in the Diocese of Connecticut, assembled in St. John's Church, Bridgeport, on the morning of Tuesday, the 14th day of October, 1834. Morning prayer was read by the Rev. William Shelton, of Buffalo, New-York, assisted by the Rev. Smith Pyne, and the Convention sermon was preached by the Rev. William A. Curtis, from Acts iv. 11, 12, on JESUS CHRIST, a rock of offence to the unbeliever; but the sole foundation of the believer's hope, the substance of Christian preaching. After which Melancthon Hoyt was admitted to the holy order of Deacons by the Bishop, the candidate being presented by the Rev. Dr. Kemper. In the administration of the Lord's Supper, the Bishop was assisted by the Rev. Messrs. Shelton and Pyne. After Divine service, the Convention was organized by the choice of the Rev. Dr. Kemper to be Secretary and Burrage Beach, Esq., Assistant Secretary of the Convention; and they adjourned till afternoon. The Convention was principally occupied in the afternoon in hearing the Bishop's address, which embraced a detail of his official acts during the period of two years and four months past, with a view of the present condition and prospects of the Diocese. From this address, together with the parochial reports subsequently read, we received gratifying evidence of the continued and advancing prosperity of our communion, both in its spiritual and temporal interests, as well as encouraging proofs that "a great door and effectual" is every day more widely opening for the spread of its pure and primitive principles of faith and worship, in parts of the Diocese where they have hitherto been little known.

In the evening the church was again opened for Divine service, when after evening prayer, performed by the Rev. Dr. Wheaton, the annual sermon for the Society for the Promotion of Christian Knowledge, was preached by the Rev. Allen C. Morgan, and a collection made.

Wednesday was occupied in the ordinary business of the Convention, which was conducted with a great degree of unanimity and good feeling. The most important measures adopted were the appointment of a committee to revise the Constitution and Canons of the Diocese, and a resolution to sustain a small weekly religious paper. The delegates to the next General Convention were instructed to oppose the proposed alterations in the Book of Common Prayer, except the slight verbal alteration in one of the Rubrics of the communion service, and to bring before that body the subject of a General Education Society. After suitable devotions the Convention was dismissed with the benediction of the Bishop.

On Thursday morning, October 16th, the Right Rev. Bishop Brownell administered the rite of confirmation to ten persons in Christ Church, Trumbull, and admitted Riverius Camp to the order of Deacons. Prayers were read by the Rev. S. Pyne, assisted by the Rev. C. W. Bradley, and the candidate presented by the Rev. Lucius M. Purdy. Sermon by the Bishop.

On Friday, October 17th, in St. George's Church, Milford, the Rev. William H. Walter, minister of that parish, was admitted by Bishop Brownell to the holy order of Priests. Prayers were read by the Rev. Mr. Bradley, assisted by the Rev. Mr. Pyne, and the candidate presented by the Rev. Dr. Croswell. Sermon by the Bishop.

On Saturday, October 18th, in Trinity Church, New-Haven, Bishop Brownell admitted Edward Ingersoll to the order of Deacons. Prayers were read by the Rev. Ransom Warner, and the candidate presented by the Rev. Dr. Croswell. Sermon by the Bishop.—*Communicated.*

Convention of the Diocese of Ohio.—This body held its annual meeting in Chillicothe, on the 5th, 6th, and 8th days of September. An unusual degree of interest attended its proceedings, and much harmony and an excellent spirtt pervaded its deliberations. 18 clergymen and 23 laymen were in attendance. Several measures of much importance to our rapidly increasing Church were adopted. Among which a new organization of the Education and Missionary Societies under the management of one board of Directors,—the formation of a Society for the Benefit of the Widows and Orphans of deceased Clergymen—the establishment of the Western Episcopal Press—and the partial adoption of a new Constitution and Canons for the Diocese, may be mentioned as the principal. The Bishop's address, which will appear in our next, gave a very gratifying account of the prosperity of the Diocese. It stated that eleven churches had been consecrated, and four new parishes organized, since the last Convention. The number of ordinations has been 8, and of persons confirmed 285. The present number of candidates for orders is 11.

The following persons were elected as members of the Board of Trustees of the Theological Seminary and College for the ensuing term of three years, viz.

Rev. B. P. Aydelotte,
" A. B. Hard,
" Wm. Preston,
" A. Sanford,
" E. W. Peet,
" M. T. C. Wing,

Messrs. J. Baihache,
" Edward King,
" W. K. Bond,
" P. B. Wilcox,
" Wm. Allen,
" Benj. S. Brown.

STANDING COMMITTEE.

Rev. W. Sparrow,
" Wm. Preston,
" M. T. C. Wing,

Messrs. E. Alling,
" David Prince,
" G. P. Williams.

DELEGATES TO GENERAL CONVENTION.

Rev. B. P. Aydelotte,
" A. Sanford,
" A. Guion,
" M. T. C. Wing,

Messrs. Edward King,
" W. K. Bond,
" John Johnston,
" P. B. Wilcox.

Gambier Observer.

From the Christian Intelligencer.

We present the following interesting statements of Bishop McIlvaine, from the Protestant Vindicator.

Popery at the West.—A few evenings since I had the pleasure of hearing some highly interesting statements of the spiritual wants of the West from Bishop McIlvaine, now of the diocese of Ohio.

On the too much neglected subject of the spread of benightening and besetting papacy in the Great Valley, he was more explicit and pointed than could have been believed possible two years ago. He stated that Papal delusions were rolling through the garden of our country like a desolating flood. '*Protestants may rely upon it,*' said he, in the most emphatic manner, '*that the Pope is doing all that he is said to be doing.* We are told by some,' continued the Bishop, 'that all this cry about the spread of Popery is a trick to get money—but *it is not so.* The operations of Jesuitism are secret. It is stealing, step by step, an influence over the rising generation. It does not boast of its victories, it does not publish as we do in our benevolent movements official accounts of its direful doings. Hence its progress is not obvious to the public eye. And it is in this that lies our imminent danger! Our countrymen must be roused and shown by simple facts, that Popery is an imposture, and full of all manner of deceit!

The efforts of the Pope to found schools are truly astonishing. This is the weak point of the West. It is seen by all that schools are needed—greatly needed in all parts of that region. Hence the energy with which the work of education is prosecuted there by the Jesuits. They are supplanting us in our own domains. They are taking lodgment in our own fastnesses. In Michigan the proper documents show that $20,000 were sent from Europe the past year, and placed at the disposal of the Roman Bishop for that Territory. And this only for *one* year: as much, if not more, is expected for the year ensuing!"

The Bishop concluded this definite statement by saying, very appropriately, that Protestants think they have done their duty when they have given a liberal sum for their whole lives; but here we see what an amount is appropriated by the Pope *in one year*, to chain our country to his bloody car! And if this is so in *one* diocese of comparatively minor importance, what must the expenditures be in the more influential portions of the Valley! He hoped Protestant Christians would cease denying the statements of those who come from the West, because they are fearfully alarming. Rather should they be stimulated by them to greater and more persevering exertions.

PHILO VINDICATOR.

Coleridge the Poet.—In a postcript to the last number of the London Quarterly Review, there is the following tribute to the memory of Coleridge.

"It is with deep regret that we announce the death of Mr. Coleridge. When the foregoing article on his poetry was printed, he was weak in body, but exhibited no obvious symptoms of so near a dissolution. The fatal change was sudden and decisive; and six days before his death, he knew, assuredly, that his hour was come. His few worldly affairs had been long settled, and after many tender adieus, he expressed a wish that he might be as little interrupted as possible. His sufferings were severe and constant till within thirty-six hours of his end; but they had no power to affect the deep tranquillity of his mind, or the wonted sweetness of his address. His prayer from the beginning was, that GOD would not withdraw his Spirit; and that by the way in which he should bear the last struggle, he might be able to evince the sincerity of his faith in CHRIST. If ever man did so, Coleridge did."

London, June 4.—Lay Declaration—The Archbishop of Canterbury.—Yesterday a deputation of gentlemen from the central committee for the promotion and circulation of a declaration of the laity of the Church of England, accompanied by Colonel Clitherow, T. G. Buckland Estcourt, Esq., M.P. for the University of Oxford, H. Joshua King, Esq., Vice-Chancellor of the University of Cambridge, the Chairman, and R. W. S. Lutwidge, Esq., and John Pearson, Esq., Honorary Secretaries of the Committee, waited upon his Grace the Archbishop of Canterbury, at his Palace at Lambeth, with an address, requesting permission to deposit in his Grace's hands the original signatures to the declaration. Colonel Clitherow, after stating the facts connected with the declaration, to which the signatures of upward of 230,000 laymen had been affixed, informed his Grace that an address, embodying the declaration, had already been laid at the foot of the throne, of which he begged to present him with a copy. Col. Clitherow then, after a few preliminary observations, read the address, which was responded to by his Grace in a short and appropriate reply.

The following is the address to the throne above referred to:—

"To the King's most excellent Majesty.

"We, your Majesty's dutiful subjects, beg leave humbly to approach your Majesty, with the profoundest feeling of affection and loyalty toward your Majesty's sacred person and throne, and as lay members of the Church of England, to offer to your Majesty the expression of our firm attachment to her pure faith and worship, and her apostolic form of government.

"We further find ourselves called upon by the events which are daily passing around us to express our firm conviction that the consecration of the state, by the public maintenance of the Christian religion, is the first and paramount duty of a Christian King and people, and that the Church establishment in these realms, by carrying its sacred and beneficial influences throughout all orders and degrees, and in every corner of the land, has for many ages been the great and distinguishing blessing of this country, and not less the means, under Divine providence, of national prosperity than of individual piety.

"In the preservation, therefore, of this our national Church, in the integrity of her rights and privileges, and in her alliance with the state, we feel we have an interest, most direct and real, and we accordingly avow our firm determination to do all that in us lies, in our several stations, to uphold unimpaired in its security and efficiency, that establishment which we have received as the richest legacy of our forefathers, and desire to hand down as the best inheritance of our posterity.

"We avow these sentiments with the greater confidence, from a conviction that they are widely and deeply rooted in the hearts of your Majesty's subjects,—a conviction confirmed by the fact, that, independently of many other unquestionable demonstrations, the same declaration which we now humbly make has been most extensively adopted throughout England and Wales, having already received actual signatures of upward of 230,000 of your Majesty's lay subjects, for the most part substantial householders and heads of families, and all of them persons of mature age.

"That your Majesty may long continue to watch over and protect that Church, of which your Majesty and your royal predecessors have so long been the nursing fathers, is the earnest prayer of your Majesty's most dutiful and loyal subjects," &c.—*Episcopal Recorder.*

MARRIED.

ON Sunday the 12th instant, in St. Michael's Church, Litchfield, Connecticut, by the Rector, the Rev. Samuel Fuller, jun., the Rev. Daniel E. Brown, Superintendent of the Green Bay Mission, to Miss Harriet Jones Lewis, daughter of Ozias Lewis, Esq., of the village of Litchfield.

NOTICE.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

A MEETING of the Board of Managers of this Society will be held on Monday evening, the 27th instant, in the Sunday School room of St. John's Chapel, at half past 7 o'clock. By order of the President,

Oct. 21, 1834. CHARLES H. ROACH, *Secretary.*

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations, since his report of the 15th instant.

From James Douglas, Esq., of Cavers, North Britain, by the hands of J. Clibborn, Esq., *fifty dollars*, to be appropriated especially for the West, i. e. the Valley of the Mississippi.

From the Ladies' Society of St. Paul's Church, Norwalk, Connecticut, by their Rector, the Rev. Dr. Kemper, *thirty-one dollars*, to be appropriated as follow, viz. for Green Bay Mission $25—for the Church at Key West $5—and for the Missionary Record, $1.

From the Rev. John Dowdney, jun., Minister of St. Paul's Church, Woodbury, Connecticut, *thirteen dollars and twenty-five cents*, being part of the annual contributions of the parish for Missions, to be appropriated as follows, viz. for Domestic Missions $6—Foreign $1—General Purposes $6 25.

From Mr. John Smalley, *one dollar*, for the Missionary Record for 1834. JAMES SWORDS, Agent, &c.

22d Oct. 1834.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of *six dollars* from Mr. Samuel Stebbins, being the amount contributed by the members of St. Stephen's Church, Ridgfield, Connecticut, for the benefit of this Institution, by the hands of Mr. Henry Smith.

THOMAS BROWNING, *Treasurer*,
77 Maiden lane, and 134 Christopher-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of a donation of thirty dollars from the Ladies of the "Episcopal Charitable Reading Society," of Union Church, Claremont, New-Hampshire, to constitute their Rector, the Rev. James B. Howe, a Life Member of this institution.

FLOYD SMITH,
New-York, Oct. 23, 1834. No. 46 Lumber-street.

GENERAL THEOLOGICAL SEMINARY.

Room of St. John's Chapel.

THE subscriber gratefully acknowledges the following donations, and respectfully solicits further aid in order to furnish the room with fuel and lights for the season:—From Miss Hall, (for a Commentary,) $6; from J. H. Hurtin, $5.

October 20, 1834. HENRY ANTHON.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 23d, from the following persons, viz.:—

Postmaster, Cornish—Rev. A. S. Hollister—John Smith Rogers, 2—Edward B. Tuttle—John C. Pechin, 2—Rev. C. C. Leavitt, *with remit.*—Postmaster, New-Hartford—Gerret Smith—Post-Office, Hampton—S. Babcock & Co.—Rev. R. Rossiter—Wm. S. Parker—Postmaster, Meriden—Right Rev. G. W. Doane—Thos. A. De Mill, *with remit.*

Received by the General Protestant Episcopal Sunday School Union.

E. H. Fiske, *with remit.*—S. Babcock—Rev. R. B. Croes—A. Stevens, *with remit.*—A. E. Miller—J. C. Pechin—Arsince Foot, *with remit.*—Rev. B. Hutchins.

For the Churchman.

EXTRACTS FROM MY NOTE-BOOK.—NO. V.

Thoughts

Suggested upon reading in the Churchman* the "Requiem composed on the death of Rev. G. T. Bedell, D. D."

"The sounds and sights of earth are lost in those of heaven."

I HEAR no tolling bell; no funeral notes of wo
Assail mine aching ear; I see no weeping crowds
In bitter anguish mourn a dear departed one.
No burning light grows dim before my straining sight;
No solemn sounds convey their heavy import here
That dust to dust returns, and earth again to earth;
Nor can I see the place now vacant where he stood,
Nor miss the voice that gave the message of his LORD.
I cannot see the form, so late the seat of life,
Now cold and senseless, lie unconscious in the grave.

Oh no! the passing bell sounds not where he is gone;
No mournful notes of wo proclaim a conqueror 's come:
The multitudes I see are spirits of the just,
Of saints and martyrs blest, who bid him welcome home.
Now bright indeed 's that light, which shone not dimly here;
And from its earthy part the happy soul is freed.
The place which once he fill'd is now his Master's care;
The lessons that he spake are written in the lives
Of those whose echoing hearts responded to his voice;
The cold and senseless clay that lies within the tomb,
Is but the garb put off that hid him from our sight.
Now look at GOD'S right hand, and you may see him there,
Wash'd in that precious blood, of which he loved to speak;
The garments he 's laid by, behold are now replaced
By robes of spotless white; his Saviour's righteousness
Upon his brow now shines, that never fading crown,
Which they alone can win who 've "fought a good fight" here.
B. Y.

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* Of September 13th.

CHURCH DOCUMENTS.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

My brethren of the Clergy and the Laity,—

THE merciful providence of ALMIGHTY GOD, the Great Head of the Church, having allowed us again to assemble, in annual council, for the good purposes contemplated by our ecclesiastical constitution, I proceed to lay before you the required report of my Episcopal acts since we were last assembled, and of the present state of the Diocese.

On the Sunday next after the adjournment of the last Convention, the eighteenth after Trinity, October 6, in St. John's Chapel in this city, I admitted the Rev. Liberty A. Barrows, Deacon, an Alumnus of the General Theological Seminary, and Missionary at Sherburne and Norwich, Chenango county, to the order of Priests. On this occasion I was favored with the assistance of the Bishop of New-Jersey, who preached the sermon.

Nineteenth Sunday after Trinity, October 13, I visited St. Andrew's Church, Richmond, Staten-Island, and preached there. A severe storm prevented the attendance of a large portion of the congregation, and the expected administering of the rite of confirmation.

Thursday, October 17, in Christ Church, Cow-Neck, Long Island, I admitted to the order of Priesthood the Rev. Joseph F. Phillips, Deacon, the Minister of the Parish, and in the afternoon confirmed 7 persons.

Twentieth Sunday after Trinity, October 20, I confirmed 8 persons in a school-house at Tompkinsville, Staten-Island, for the parish of St. Paul's Church, of which the erection of the parish church has since been commenced.

On the afternoon of this day, I had designed to repeat my visit to St. Andrew's Church, Richmond, for the purpose of administering confirmation. A violent storm, however, again interposed a hinderance, and a further postponement ensued, which has been prolonged by necessary repairs and alterations in the ancient parish church of that large and respectable parish.

Twenty-second Sunday after Trinity, November 3, in St. Peter's Chapel, in this city, I admitted the Rev. Benjamin I. Haight, Deacon, the Minister of the parish of St. Peter's, to the order of Priests, and Archibald T. K. McCallum to that of Deacons. On this occasion the sermon was preached by the Rev. Samuel H. Turner, D. D., of our General Theological Seminary, and beside containing much valuable matter in reference to the ordination, was also appropriate to the simultaneous occasion of the matriculation of the newly admitted students of the Seminary.

Friday, October 8, in Trinity Church, in this city, admitted the Rev. Richard C. Shimeall, Deacon, Minister of St. John's Church, Canandaigua, Ontario county, to the order of Priests. It gave me great pleasure to have, on this occasion, the presence, and the assistance in the laying on of hands, of the Rev. Robert Dyce, of the Scottish Protestant Episcopal Church. We should never forget that that Church remembered us for good, by giving to us the evangelical ministerial succession, when it was sought in vain from our mother Church. The latter, however, subsequently availed herself of the civil license for that act of Christian fellowship to which, in the case of the Scottish Church, there were not the hinderances opposed by secular policy to the communion which, in primitive times, united in one the several portions of the Catholic Church of the Redeemer.

Mr. Shimeall was subsequently instituted Rector of St. John's Church, Canandaigua, under the canonical episcopal commission, by the Rev. Nathaniel F. Bruce, M. D., of Geneva.

Twentieth Sunday after Trinity, November 10, confirmed 34 persons in St. Ann's Church, Brooklyn.

Advent Sunday, December 1, instituted the Rev. Benjamin I. Haight into the office of Rector of St. Peter's Church, in this city. In reference to that church, and this Diocese—for I will not obtrude selfish consideration—I regret to add that Mr. Haight has since resigned that field of most interesting and successful labor. A call to a church in Cincinnati, Ohio, was given to him under circumstances which did not seem to admit of a doubt as to the course of duty. He has accordingly received a canonical dismission to that Diocese, and been there recognised by the ecclesiastical authority, leaving to other hands the forwarding of the good work of building up what promises to be one of the largest and most respectable parishes in this city.

Fourth Sunday in Advent, December 22, in St. Mark's Church, in this city, I admitted the Rev. Robert Davies, Deacon, the Missionary at Niagara Falls and Lewiston, Niagara county, to the order of Priesthood. Mr. Davies, soon after, removed, with a letter of dismission, to the Diocese of Connecticut.

I could hardly regard any event with greater pleasure, than the part which it was my privilege to take, on Tuesday, the 14th of January last, in the consecration of the Rev. James Hervey Otey, D. D., the Bishop elect of the Diocese of Tennessee. On that day, in the venerable building—Christ Church, Philadelphia—which is identified with the earliest measures for the organization of our Church, and in which the solemn office of consecration to the episcopacy was then, for the sixth time, performed, I met our aged Senior Bishop. The Assistant Bishop of Pennsylvania, and the Bishop of New-Jersey, were also present to assist the venerable consecrator. It was within a few weeks of forty-seven years since his own consecration, and the Bishop then consecrated was the twenty-fifth who had been admitted by his hands to the apostolic office.

This event is another step toward the establishment of primitive Christianity in our immense western regions; and so favorably has the newly settled Bishop been long known for his emphatically "*good report*," and so strongly confirmed were the impressions thus made by that first visit to this section of our country which was undertaken for the purpose of his consecration, that we have much reason for devout thanksgiving to GOD for having called such a one to rule his people in a region where the wholesome influences of the Church are so much needed.

The Sunday following the consecration was spent by me in the same city, where I preached in St. Peter's, St. Stephen's, and Trinity Churches.

On the festival of the Conversion of St. Paul, Friday, January 25, at a special confirmation, in Trinity Church, in this city, two persons received that holy rite.

Sexagesima Sunday, February 2, in Grace Church, in this city, Thomas Morris and Joseph Glover, were admitted to the order of Deacons.

Mr. Morris, soon after, repaired to the missionary station at Ellicottville and Olean, Cattaraugus county, which he still supplies; that station having been resigned by the Rev. Alexander Frazer, Deacon, who has removed to the station at Warsaw, Genesee county.

Mr. Glover took letters of dismission to the Diocese of Delaware, where, I have been informed, he was faithfully laboring, until, a few weeks since, he departed this life.

On Ash-Wednesday, February 12, I enjoyed the pleasure of holding a confirmation in the chapel of the Institute at Flushing, Long Island, which continues, under the faithful, judicious, and truly Christian supervision of the Rev. William A. Muhlenberg, to reflect great credit on him and his associates, and to impart to the community the rich blessings of the union of Christian with secular learning — and that Christian learning on the sound Scripture principles of the Church. Eight of the pupils of the Institute were confirmed on this occasion.

First Sunday in Lent, February 16, confirmed 59 in St. Luke's Church, in this city.

From this period my episcopal acts were, for several weeks, confined to this city, as follows:—

Fifth Sunday in Lent, March 16th, confirmed 67 in St. Thomas' Church.

Sunday next before Easter, March 23d, in Zion Church, confirmed 35.

Second Sunday after Easter, April 13th, in St. Clement's Church, admitted Thomas West, William W. Niles, and Stephen McHugh to Deacons' orders; and the Rev. Thomas S. Brittan, Deacon, to the order of Priests.

Mr. West has since taken a letter of dismission to the Diocese of Pennsylvania; but not having been apprised of his being received there, I cannot record any change in his canonical residence.*

Mr. McHugh is the Missionary at Waterloo, Seneca county.

Mr. Brittan has been for some time officiating in a newly formed congregation in this city, which has been organized as St. Augustine's Church.

Third Sunday after Easter, April 20th, confirmed 36 in St. George's Church.

Fourth Sunday after Easter, April 27th, in Christ Church, admitted the Rev. Aldert Smedes, jun., Deacon, the Assistant Minister of the Church, to the order of Priests; and in the afternoon confirmed 18 in the Church of the Ascension.

On Monday, April 28th, I commenced a general visitation of the churches in Queen's and Suffolk counties, Long Island, by confirming 14 in St. George's Church, Hallet's Cove; and thence proceeded in the visitation as follows:—

Tuesday, 29th, confirmed one in St. James' Church, Newtown.

Wednesday, 30th, in St. George's Church, Flushing, admitted Jacob W. Diller, an instructer in the Flushing Institute, to Deacons' orders. Dr. Diller continues his connexion with the Institute, and preaches statedly in the chapel.

In the afternoon, confirmed 19 in the same Church.

Festival of St. Philip and St. James, Thursday, May 1st, in Zion Church, Little Neck, confirmed 14.

Friday, 2d, confirmed 14 in Christ Church, Cow Neck, and preached there again in the afternoon.

Saturday, 3d, consecrated St. Paul's Church, Glen Cove. This beautiful village is situated in the town of Oyster Bay, in which, a few miles from Glen Cove, there was formerly a church of our communion, and which, before the Revolution, enjoyed the wonted fostering care of the venerable Society in England for Propagating the Gospel in Foreign Parts. Long, however, has the Church been nearly dormant in all this region of country. The present Rector of Christ Church, Cow Neck, and his predecessors, have been under GOD, the instruments of that degree of the revival of the interests of our communion which has resulted in the erection of the neat and commodious edifice at Glen Cove; in which good work justice requires that I make grateful mention of the encouragement and aid afforded them by a few zealous laymen, who saw the evils to a community of a destitution of the public ordinances of religion, and resolved, if possible, to remedy them. The church at Glen Cove is under the pastoral charge of the Rector of Christ Church, Cow Neck.

In the evening of the day on which St. Paul's was consecrated, I preached in the academy, erected on the site of the former church, in the village of Oyster Bay.

The following day, the fifth Sunday after Easter, May 4th, preached, in the morning, for the parish of St. Thomas' Church, Cold Spring Harbor, which is making arrangements for the erection of a church, in the school-house of the village; and in the afternoon, confirmed one, and administered the Holy Communion, in St. John's Church, Huntington.

Tuesday, 6th, confirmed 6 in Caroline Church, Setauket.

Ascension Day, Thursday, May 8th, preached in St. John's Church, Islip.

Friday, 9th, preached in the evening in St. George's Church, Hempstead; and on the following day confirmed 9 in the same church.

Sunday after Ascension, May 11th, confirmed 15 in Grace Church, Jamaica; and preached there again in the afternoon.

On the 13th and 14th days of May, I attended, in my place, at Philadelphia, as a Trustee of the Domestic and Foreign Missionary Society of our Church. The affairs of this institution appear, by GOD'S blessing, to be prosperous. It has been doing, and is doing, much good in extending the borders of the Church to immense regions of our country, whose spiritual destitution appeals more strongly than any beyond our borders to our enlightened Christian sympathies. There have also been added to its foreign operations incipient measures for a mission to the Chinese empire.

Some peculiar circumstances brought the affairs of the Green Bay Mission under special consideration. The result was the appointment of two Presbyters, the Rev. Dr. Milnor, of this Diocese, and the Rev. Dr. Kemper, of Connecticut, as Commissioners, to visit the station, and report at large on the condition of the Mission.

The agents were also requested, by me, to direct their attention toward the situation of the Oneida Indians at Duck Creek, near Green Bay. These, it will be recollected, belong to our communion, and were provided, when in the State, with a church and missionary services. Since their removal, I have made several unsuccessful attempts to restore to them their full religious privileges. It has given me the most unfeigned pleasure to learn, that the Rev. Richard F. Cadle, so long the unwearied, disinterested, and faithful superintendent of the Mission at the Bay, having resigned his very useful labors there, is now bestowing them among the Oneidas.

The report of the agents to the Executive Committee of the Society is highly satisfactory, and such as cannot but increase the interest of the Church in the missions in those remote parts, and add to its sense of gratitude to the excellent clergyman to whose charge they have been so long committed.

That portion of the report which relates to the Oneidas, having been kindly furnished me by Dr. Milnor, will be laid before you.

I have recently received from the Secretary of the Domestic and Foreign Missionary Society, a communication containing a resolution of the Executive Committee, requesting that this Diocese will take charge of the Oneida Indians at Duck Creek, as a missionary station. The subject is worthy of consideration; but is not without its difficulties, growing out of the relative position formerly sustained by the General Society, and this Diocese, in regard to the Green Bay Mission. The Convention will probably see the propriety of some action in the matter.

(*To be continued.*)

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* During the Convention, and since the delivery of the Address, evidence was received of the reception of Mr. West into the Diocese of Pennsylvania, and his consequent canonical removal is here recorded.

DOCTRINAL.

From the Protestant Episcopalian.

THE QUESTION DISCUSSED—

Does our Church allow the Validity of Non-Episcopal Ministrations in Non-Episcopal Denominations?

(*Concluded from p. 748.*)

WITH the light thus gained, we may learn what our Church means, in the preface to the ordinal, by being ordained "by lawful authority"—and in article 23, by "men who have public authority given unto them in the congregation [or Church] to call and send ministers into CHRIST'S vineyard." In other words, we may learn who are regarded by our Church as lawful ordainers.

1. As before—these ordainers must have CHRIST'S "commission and authority."

2. They must belong to that one of the "divers orders" appointed by GOD in this "commission," to which the function of ordaining appertains.

3. This function appertains, as we have just shown, to the "order" of bishops, and is appropriate to them. To the lower "orders" it does not appertain.

Only, therefore, the "order" of bishops ordain "by lawful authority"—only in that "order" are the "men who have public authority given unto them in the congregation [or Church] to call and send ministers into CHRIST'S vineyard." None others "in the congregation," or Church—*in ecclesia*, says the Latin—none others in the Church *at large*, have this "authority." And the article (23) declares that "it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, [or Church at large,] before he be [*thus*] lawfully called, and sent to execute the same." It is not lawful then, say our standards, to minister any where in the Church universal, without being called and sent by a bishop, without episcopal ordination. As little without the episcopal pale as within it, are non-episcopal ministrations "lawful," in the judgment of our denomination.

When a deacon, or priest, or bishop, is set apart according to our ordinal, each of them receives a commission to exercise his office "in the Church of GOD," i. e. in the Church at large. This shows that our Church understands the lawful ministry to have an office valid every where. A non-episcopal ministry, however, she rejects, within her own borders: she cannot therefore suppose that this is the lawful ministry. And to regard it as an unlawful ministry is to regard it as no ministry.

Again: The preface to the ordinal says, "It is evident unto *all men* diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in CHRIST'S *Church*, bishops, priests, and deacons." The language is broad—not in any *one* Church, but "in CHRIST'S *Church*" every where—not, it is evident to *us*, but, "it is evident to *all men*." On the basis of this "evidence" of Scripture and the Fathers, concerning the ministry in the whole visible body of "CHRIST," our Church rests her obligation to conform to episcopacy. And she declares that "all men" have the same "evidence":—of course there is the same obligation on "all" to conform to this ministry. True; our Church does not define the obligation for other communions; that she has no right to do; they legislate for themselves, as she does for herself. But she declares broadly the basis of this obligation, the "evidence" of Scripture and the fathers, that episcopacy has always existed in all Christian communities; and then, leaving others to act on that basis as they think proper, she secures herself from being affected by their irregularities, by declaring that "no man shall be accounted or taken to be a lawful bishop, priest, or deacon, *in this Church* ..... except he ..... hath had episcopal consecration or ordination." She thus goes to the very extent of the rights of any one Church or communion—declaring that the claims of episcopacy are "evident to all men"—and that she will have no other ministry within her own pale. More than this she could not do. It would have been worse than idle for her to say that non-episcopalians shall not believe non-episcopal ministrations to be valid; for that would have been assuming authority over those to whom her authority does not extend. And, after excluding such ministrations from her own borders, it would have been superfluous to say more plainly that she disallows their validity elsewhere.

Let it be remarked, under this head, that the Episcopal Church has treated the claims of non-episcopal ministries just as she has those of the pope. The Church of England declares, (art. 37,) "the Bishop of Rome hath no jurisdiction *in this realm of England*." Does this imply that she allows (*de jure*) the claim of papal jurisdiction in France or Spain? Surely not: she disallowed that claim as a matter of principle, and of course every where; but she legislated only for herself. The American Episcopal Church, having no connection with the State, could not use such language in rejecting this claim; but she has done the same as effectually, by calling herself a "Protestant Episcopal Church." Our Church says, for herself, that she is Protestant: does this imply that she allows the pope to be the vicegerent of CHRIST in the Churches of Romanists? no one will maintain such a proposition. As little can the theory be defended, that when we refuse to admit non-episcopal ministrations "in this Church," we yet concede their validity among other bodies of Christians. We reject both the papal and the non-episcopal claims on the ground of principle; if principle were not, in the judgment of our Church, against them, it would be no better than caprice, or unauthorized wilfulness, to reject them. But, principle being against these claims, they must be invalid every where, out of our communion, as well as in it.

Yet again: The preface to the ordinal says, of the three orders, bishops, priests, and deacons, as existing from the Apostles' time—"which offices were *evermore* had in such reverent estimation, that no man might presume to execute any of them, except he were .... admitted thereunto by lawful authority." We have seen that "lawful authority" means episcopal authority, in the judgment of our Church. And this being the case, what conclusion follows from the language now quoted? Let us examine. The ordinal was first set forth, says Burnet, in the fifth year of Edward VI.; it was again set forth under Elizabeth; and in this country in 1792. At the earliest of these periods, non-episcopal ordination had been fully adopted by the continental reformers; and it had become more extensive under Elizabeth; and still more so in 1792. Yet, at each of these periods, that sort of ordination is passed by, as if it existed not, and it is declared, that episcopacy was "*evermore*," from the Apostles' time downward, "had in such reverent estimation, that no man might presume to exercise" any sacred function without its "lawful authority." If this does not amount to saying that a non-episcopal ministry is no ministry—so decidedly no ministry as to be unworthy of notice—then, language may mean any thing. How then can it be argued, that our Church is silent, is neutral, concerning the validity of a non-episcopal ministry in non-episcopal denominations! Surely she *has* spoken on the subject—and that, both in words and manner singularly expressive.

Lastly: The same principle pervades the prayers of our Liturgy—they pass by non-episcopal ministries, and contain supplications in behalf of the three orders only. We pray for "our bishops and other clergy;" for "all bishops, priests, and deacons;" for "the bishops, and pastors of [GOD'S] flock;" for "all bishops and pastors;" "for all bishops and other ministers."* Episcopacy is recognised in every case, and the episcopal ministry. There is only one exception, we believe, to such language—"grant that the ministers and stewards of thy mysteries," &c.; but this passage, if deemed obscure, must be interpreted by the others, which are plain. We pray for the "Church," for the "Church universal;" for "all [GOD'S] people;" for "all who profess and call themselves Christians;" but we do *not* pray for non-episcopal ministers, as such, but only as included in those expressions. We pray for "all Christian rulers and magistrates," in whatever nation, but not for non-episcopal ministers, as such, in any nation. How could it be made clearer, that our Church refuses to recognise even the existence of such ministries? Of course, she does not recognise the validity, or the possible validity, of an office which she regards as not existing.

All our standards, we thus see, are built on the presumption that there is no valid ministry, and indeed no ministry, but the episcopal. This principle pervades them all. And this pervading principle is, at least, as strong an attestation of the judgment of our Church on the subject, as any express assertion of it could be.

And what is the argument opposed to this mass of evidence? There is, we believe, only one—the private opinion of some good English writers, that the ministry of the continental reformers was regarded with so much forbearance, that the English Church did *not deny* its validity. If this means, that no explicit proposition to that effect was embodied in her standards, those writers are correct. But if it means, that such a proposition does not naturally and necessarily result from both the letter and the spirit of those standards throughout, we take leave to say that the writers alluded to did not understand them. And we submit to all who comprehend the meaning of language, and the force of ecclesiastical principles, that we have made good our cause. The great ecclesiastical principle involved is this—that a ministry valid any where, is valid every where—and that to say of a ministry that it is not valid in any one Church, is equivalent to saying that it is essentially without validity.—Let this principle be appreciated, and also the proof that our Church has recognised it clearly and largely, and it will be fully seen that *she* has not left open any question on the matter we have had before us.

Shall we be denounced as bigotted and uncharitable, for thus arguing? We hope not. We hope that a better view will be taken of our labors. We think we see that doctrinal disputes among Protestants are rapidly melting away—party lines are broken—and the controversy remaining on these points, seems to be no more than irregular skirmishing, very different from the grand warfare of some former ages. The next matter, we suppose, that will claim adjustment in the Protestant ranks, is the ministry—that subject must, and will be, more seriously looked into than ever, by some of our own denomination, and by our non-episcopal brethren generally. And we hold it to be due to it, that the claims of episcopacy be explicitly stated, and perfectly understood—lest they be argued in ignorance, and so be glossed over, instead of being thoroughly investigated, and brought to a righteous and irreversible decision. We think, therefore, that we have been usefully employed, in clearing thus much of the ground to be examined. If episcopacy has made untenable claims, the clearer they are set forth, the easier will be their refutation. If, however, her claims cannot be refuted, then the more broadly they are spread before the religious world, the more impressively will every candid Christian feel the obligation of acknowledging them. KAHMA.

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* By referring to article 36, it will be seen that "bishops and ministers" means bishops, priests, and deacons. So, in article 32, "priests," or ministers, means "bishops, priests, and deacons."

PRACTICAL.

HOW TO KEEP THE HEART TENDER.

Cherish existing sensibilities.

Endeavor to preserve even those of nature in all their freshness and force. Let all the tender feelings and sweet affections of the heart have full play. Encourage their development. Be not afraid or ashamed of their manifestations. Dread not the reproach of unmanly weakness in yielding to their power. Break not the charm that in childhood and youth fondly lingers around the paternal home. "Honor" and love with holier tenderness "*thy father*," when age has bowed and whitened his head, and broken the staff of his strength. Blush not to be folded to a mother's breast, or to weep at a mother's grave. Let your brethren and sisters be dear to you, although the sports of your childhood are at an end, and its sweet intercours broken for ever. There is virtue, there is power in these things. And even beyond this restricted but most hallowed sphere, cherish every feeling which bears the stamp of purity and GOD. "Thine own friend, and thy father's friend, forsake thou not." "Be pitiful, be courteous." "As you have opportunity, do good unto all men." Let sympathy warm and expand, let the willing hand open in charity. "Weep with those that weep, and rejoice with those that do rejoice." These are some of the more amiable promptings even of the unrenewed heart, and they sweetly accord with that holier "law of CHRIST," the fufilment of which it is to "bear one another's burdens." Happy, most happy will be their influence, in keeping the heart from the icy coldness, the absorbing selfishness, the steeled hardness which but too much belong to this evil world.

Again: Cherish religious sensibilities.

These perchance are faint and few. They are perhaps but the lingering traces, partially effaced, of early religious impression. They are connected with the prayer and the teachings of a mother's lips, the counsels of a father's piety, the instructions of the pastor of your youth, or with those of the unpretending unwearied instructer who simplified to you the lessons of the Bible and the sanctuary, and who made GOD'S day a day of special *culture to your young and tender soul.* What though these sensibilities, well nigh extinguished, be but as *a spark.* Guard it, for it is sacred fire; the fire of heaven; and it may be fanned into a flame which shall burn brightly on the altar of the heart, until that heart be *translated to bear the purer fire, and send up the more fragrant incense of heaven.* They are now, but as "*the grain of mustard seed;*" still be they sheltered in the heart, for they shall yet become a "*great tree.*" They are a little yet holy leaven; let it work its work, and it will still leaven the whole mass of thought and feeling. "The day of small things" must not be "despised" The faintest whisper of "the still small voice" of GOD, must not be purposely drowned. Even these feeble and expiring sensibilities, may be bound up with your *hope of heaven*, and if they *are purposely destroyed, that hope may perish.—The Heart.*

HOW TO AVOID A HARDENED HEART.

Beware of all that has an actually hardening tendency.

And. 1. *Avoid the most distant approaches toward lightness and irreverence in regard to sacred things.*

Jest not with the book of GOD, neither wrest its sacred words to the purposes of idle accommodation or profane application. "Sit not in the seat of the scorner," neither listen to the scoffer's impious jest. The heart soon hardens, when all its hallowed associations are broken; when to it all things are common and profane, and when in the whole earth there is not to it one object of solemn awe, or of religious veneration.

2. *Avoid evil associations.*

The heart cannot long remain tender, when its "chief companions and friends" are those who hate GOD and godliness. Whether they would undermine your principles, or corrupt your practice, they are alike dangerous. Their "words will increase unto more ungodliness." The blight of their evil will come over the whole surface of the soul, blasting its every excellence of thought and purpose, *even in the bud.* The companion of the hardened must, like them, "make his neck iron, and his brow brass," and his heart "like the nether mill-stone," or they will not tolerate his scruples, nor can he abide their daring.

3. *Sear not conscience.*

Let its dictates be unto you as the voice of GOD. Let its warnings be unto you as *his* hand, holding you back from sin and death. Let its injunctions be as "the cords of *his* love," drawing you to holiness and heaven. You may, by resistance, impair its force. You may cause its voice to be dumb for ever. But remember, that when it ceaseth to speak, your heart will become as adamant.

Finally. *Resist not convictions.*

These are the beginnings of good. They are GOD'S own strivings with you for your salvation. They cannot be neutral in their character and consequences. They either benefit or injure. They usually prove either "the savor of life unto life, or of death unto death." Improved and followed up, they will "renew a right spirit within you." Resisted and repelled, they may return no more! and then, GOD'S Spirit withdrawn, you perish!

OUR LAST GENERAL ADMONITION IS THIS,

You must seek positive good.

It is idle to expect that it will come to you as by chance or by miracle—that you will find it as your feet carelessly wander in the "high way of life," or that "a sign from heaven" will aid you to its attainment. No, my reader; *put yourself in the way of influence; go where moral good may reasonably be expected;* listen to the faithful *counsellings* of private friendship, affection, and piety; even from them there may come to you the "word in season," and that word in season, "behold how good it is!" *The Scriptures* why should they be unto you "as a sealed book and a dead letter?" Were they not "written for *your* learning also, that you, through patience and comfort, might have hope?" "Search them," then, and see if to you they testify not convincingly of GOD'S blessed Son? See if to you they show *no record of mercy*, and *no charter of salvation.* And in the *house of* GOD there seek the blessing of GOD, for there hath he promised his blessing, even life for ever more. *There* he is more especially present, and *there* does he manifest himself, as he doth not unto the world. "Seek him" *there*, "where he may be found; call upon him" *there*, "where he is near."

We can conceive of impenitency settling and thickening over the soul of him who spurns the appointed means of melioration—who disdains to pray, to read, to hear, to "wait upon GOD," but never, never *over him* whose Bible is his text-book, whose private mercy-seat is his refuge, and whose feet make haste to the sanctuary of GOD. He *cannot become worse*, he *must become better.* His soul shall not be given over to desolation. It shall rather be as a watered garden. "GOD shall make it soft with the drop of rain, and bless the increase of it."—*Ibid.*

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